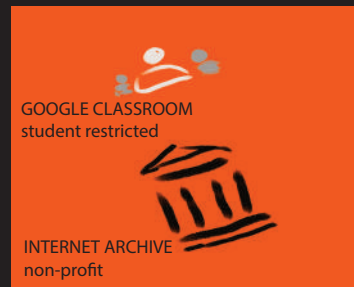


SUBJECT TALKS is a series for university courses of English linguistics at higher learning in a campus environment confused into a better learning for a talk.



Wajdan Raza is a teaching staff at the University of Karachi.



SUBJECT TALKS: talks about World Englishes

When do we talk differently?
SUBJECT TALKS.

● /
talks about World Englishes

WRITELEFT

-

everyday experiences



SUBJECT TALKS: World Englishes by Wajdan Raza presents a World Englishes course methodology for linguistics students at the University of Karachi, offering a unique perspective. Its primary aim is to expand language study beyond dominant varieties, grounding English in the "life practices and changes" of people globally. Central to this is an interactive method, explicitly "not aimed to lecture but change the information into a life learning". By presenting edited transcripts of "Classroom Talks," the text attempts to capture this dynamic interaction and convey the "life learning" approach central to the author's methodology. Learning is planned through diverse activities beyond reading, including discussions, visual media, assignments, and talks. The content covers standard World Englishes topics but critically examines concepts like "language society", Kachru's circles, and mutual intelligibility. It explicitly moves beyond purely linguistic description to foreground the social, political, and personal dimensions of language use. The book is deeply rooted in the complex socio-political realities of Pakistan and South Asia, integrating personal reflections and everyday experiences. Significant attention is given to *Asian Englishes* and their unique contexts. The text strongly emphasises the pluricentric nature of World Englishes, discussing power dynamics between speakers. Overall, SUBJECT TALKS: World Englishes provides valuable insights into a contextualised, critical, and practice-oriented approach, connecting academic study to the aspiration of "economic liberty for those who work" within challenging environments.

SAIMA NOMAAN
Staff
University of Birmingham



-

the Scottish steps

A sea has a shell in its sunrays
Of a quick winter's wind at a sand
Wet as its waters and easy as its days
Differing as this sight slow and settling
Upon its pearl pure as history
With the weightless bottles'
Wooden corks she sends in her words
Dried and stops.

The walkin' leaving a greenless lane
Is a rough rustic colour loved
By the Scottish steps on the same.
'Is it a fine word penned down
For her caring book and its bound?'
He looks around touching his black
With a lass with the county's smile,
If she could slow down and stop.

'Are you the same man at the Westfield
For the crazy us reading her lines?'
At the rays' dim and her lost voice forgotten
Is her memory slipping into it again
The sand settled at Meetle bank
For another dawn with its rays.

'This eve I see here is her love.
The words on it one may call winter
Freezing in the woods' scent's sense.
She has never visited the Meetle.
A silence with her stops must stop here.
The lark is gone and the dull blue bird flying.'

WAJDAN RAZA
Staff
University of Karachi



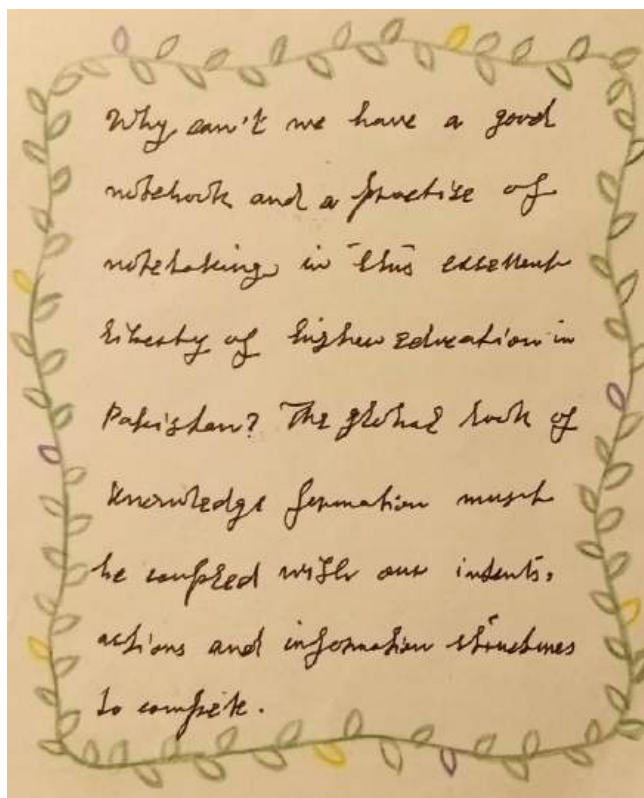
-

WRITELEFT is a creative property.

-

FOR THE FATHER WHO WAS AN ARTIST





Maryam borders this way.



Second left



Usman loves. He is my son.

-

RIGHTS RESERVED WITH THE AUTHOR

PHOTOCOPIABLE TEXT

SUBJECT TALKS

WORLD ENGLISHES

Wajdan Raza
Teaching staff
University of Karachi

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World Englishes as a subject act of language study is intended to expand the discourse of language for those students of linguistics that feel that the variety spoken in some good geographical locations is not enough for a good grasp of linguistic knowledge about the language. It is rather placed in people at places for life practices and changes. The agreement with the points is a measure of achievement in the course.

-

The teacher's presence is felt once the student has attained some degree of concentration and direction towards some stated objectives and is likely to set a new way to the motivation of learning and life sciences. Their reading is not enough for such achievements. They must have a plan of learning as an experience of positivity, strength and good challenge. Discussions, an eye on the weblinks, simulated realities in films, dramas, and documentary type reels are good supplements. A lecture, a poster, a written assignment, a peer review, a speech and a talk can plan it here.

SUBJECT TALKS

I was asked to describe my teaching methodology for a visit and a settlement with an Australian university in 2020. The reluctance I had grown in me had required some words for an acceptable justification and its acceptance. The following I wrote on a paper like this one:

Hardly do I deliver lectures in classrooms of subject and language. Interaction has been the key to an initiation of communication with students of Pakistani origin in Karachi of different zones and resources. Recent information transfer to subject learners might have been observed with teacher's and learner's talks in/and beyond specified time scheduled for frequency of interactions in under-resourced rooms. Classroom management is opened with small talks for student-teacher trust and linguistic proficiency measures and built upon theoretical lectures, reading sessions, discussions and academic partnership for a conclusive presentation into student's/learner's rate and a form of transfer of knowledge for the tests and the scores.

A student of mine may enquire about the true value of the interaction in some episodic relationship of information and structural development for a thought and its travel to a subjective mind for a more lapse and its penetration before it is academically received for a process and a differing product centring around it or across its body of communication. The talks he or she listens to are audio clips of my words about the subject and its texts. The language participation's requirement for the students in a teacher's talk is not just democratizing but establishing a healthy relationship in the room where they are likely to sit and enjoy. The language of the books, the journals, the magazines, the papers, the people and the electronic media changes its patterning in the thinking reception of each mind before it is met with the

-
other and many doing the same differently. The thought developing in the course of some subjectivity of life and practice needs its spatial existence in such a room of teaching and learning or just learning as a continuum for both the teacher and the students as true and closest participants of the communicating in the medium of the air. The tradition of fixities of the teacher's place and the students' ones are common and ensured in a local organization of educational practice in Pakistan. The respect the environment enjoys may contradict the conditions for a life communication in public institutions of higher education here.

Subject Talks is a result of an opportunity created for the students studying in very difficult ranges of rooms of teaching in a two-room teaching department of English of the University of Karachi. The room for them is influenced by criminologists studying and supporting the Islamic scriptures for a correction in the city's prisons. English and its space for education is liberal if not contradictory with the behaviour of the people around the girls and a male teacher of some English attitude in it. The humble head of the department of criminology from the province of Sindh had advised me not to teach the girls. This stress of the community, lack of public funds, Islamic space and its constraint for university girls and increasing gender disparity in favour of girls for a support from the WB, the Asian Foundation and many good funding agencies were changing themselves into a medium for the life that they and I wanted to go into.

Subject Talks has a *you know*, a *we know*, an *I think* and a *you* for the talks stopping the monologic linguistic relationship and finding a mental space of togetherness. The pronominal *we* is slipped into it too. They are not the fillers but the subjective relationship of growth and its liberty for the mind that I need to talk to. The audio recorded sessions are received by the students and the transcripts and edits are here.

Subject Talks is not aimed to lecture but change the information into a life learning.

SHIRLEY AND THE MASTER

Once upon a time, there was a girl called Shirley. She used to paddle up her pink cycle to get to her master labouring. A grey beard, a long moustache and black, curly head hair had a magical influence upon his bright but assisted eyes lazing in a serious condition of the weather of Sindh. The provincial condition was not just bad because of the mass migrations of the country's families to it but its climatic arrogance upon the speaking inhabitants was difficult to be realized in the parched zone of the master.

"What can we do, master?" she enquired. Shirley was too young to remember the global conditions for political and economic realizations in the living of everyone and everything.

"Can you to talk to the reptile?" the master continued. "The snakes have poisons but you feed, you know."

"I do not feed, but I cannot kill them."

"Do you want to kill?"

"No, I do not want to. I want everyone happy."

"American labs have poison centres. They want to learn what poisons the things have for the humankind."

"Master, is everything so precious in the world?"

"Your laziness for the act of the kill is a motivation towards its learning. The being is not just a man. It is the existence. Its absence is its continuity."

"What is it?"

-

"The speech has the man today that the word and the meaning and the meaning and the word are structuring him. You need him."

"Do I need to learn him?"

"Not really. The speech that the being speaks."

Shirley's brown hair was too long to be left carelessly for the eyes. She tied it colourfully and smiled when she planned to go back her home called *The Shirley's*.

Her family members had left for the UK for a permanent residence. She could not leave him. The city's old, clumsily adjusted for her new style of living. A black smart television and a green wardrobe were placed to the two corners of the room open to the dining space reaching the cooking area of some American formulation that everyone could see. The books had been shelved and the tabs had been sent the energy. The communication she wanted was not intrapersonal but connecting, improving and controlling. The master wanted her to see it. She was planning to teach a course and had been given a responsibility in the University of Karachi, a notoriously girls' place for learning the days she was paddling up and down, tying her hair out and smiling for everyone and everything.

Shirley wanted some orderliness before she became a part of the communication that she had developed into *The Shirley's*.

SHIRLEY'S ORDERLINESS

HEALTHY CLEANLINESS	The door to the stole and the bag to the word
POSITIVE SILENCE	The bird to the man and the head to the toes
POSITIVE LEARNING MOTIVATION	The moving dust to the chirping lips
THE SMILES	The eyes to the master
THE OFF-CLASSROOM TALKS	The sound to the speech
TECH GOOGLE RECEPTION	The tip to the sight and the girls to the boys
TECH GOOGLE SUBMISSION	The thinking to the learning
HEALTHY VISITS TO THE CAMPUS	The shoes to the <i>jutti</i> and the word to the meaning

TEACHING

Teaching was noble in the religious history because of the traditions of moral values, principled actions and honour in addition to the liberty attached to a human. It has not lost its verbatim but redefined itself in the contesting human population of nearly 8 billion on the planet. A market, supply chain and certified teachers are not the newness of it but a point of realization of information structures structuring the human behaviour for the present and the future. The text written or spoken or saved in some documentation is guided, screened and looped back and forth for the reader or the viewer with or without an idea he or she wants to travel into or sleep walks for. The learner must participate to face the marketization of the relationship developing for their needs, actions and performances.

Is it a matter of a trust between too many groups of humans and things in and across educational institutions? I do not want to know. The truth is the learning is difficult, not because they do not want to come to it but it is connected to the word redefining for a neocolonizing market and some neoliberal controls. The education is a million-dollar work for a small school in the city of Karachi. The English market in or outside the country is far more moneying for an under-privileged or an under-resourced community. Extremely challenged Urdu speaking communities in the city have to have the learning of the schools for a better life in Pakistan if the global citizens want to insist upon the shut-down or stop the *madaaris* (Islamic preachings for the Quran and Sunnah) of Islamic history for a deviant meaning of human life and death and *dunyaa* for the nation-state system. The meaning shift and its problems are too obvious in ethnolinguistic religious speech communities. The Muslims' welfare state must have an insight.

The publications are the past. The new is not seen in the words. The seen is not a sleep walk either. The visual stream of the bright eyes of a Pushtun selling at a cart on the

-
most expensive roads of the city, the red lines in the ones of a Hindu serving ice-cream and yellow jelly in Sindhi-speaking Larkana, and a Punjabi cleaning my house's sideways everyday for his daughter's education are a challenging degree of human literacies for all experiences.

The meaning is marketed. The language is valued before it is processed and replied to. It should not happen in a speech community. A psychic development of a political idea for a control of a mind for its material value may have been a reason for a disturbance of lack of mutual intelligibilities among the language users. Their bodies and brains are an environment that needs a motivation of a chemical change for a growth and liberty.

An excellent person must exhibit excellent conditions for life communication. The ability to teach is teachability. The learning must be in acquisition of the abilities of a true human that can read and reply to the market and the word true to its meaning. The language seen is uttered, worded and expressed for a life for the past, the present and the future. The walks may be synced with the musicality of the language.

The HEC-Pakistan and the Statistics Division have reported numerous achievements of the governments since the country's political liberty. The military for education, Islamic values and technological developments are a significant relative performance of the State of Islamic Republic of Pakistan. Radical left and liberal arts are the placid waters for the business, political and military rich groups. However, the contradictory or inconsistent or decisions by authority for political decisions of political groups and organizations have radicalized the norms and the behaviour of the citizens. The nation must thrive.

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KARACHI

'Citi Never Sleeps' was tagged on an American card of my brother when the military had established its contacts with the world and the Muttahida Qaumi Movement (MQM), a leading socialist, liberal movement of Urdu-speaking Muhajirs, the latter had replaced the religious numeracy for an unstable democratic defining construct for the city busy in commerce, television commercials and educational toughness for all religious sects and non-religious firmness of life practitioners. General Pervez Musharraf in Pakistan and the self-exiled movement's founding head Altaf Hussain from London were in the international press. An anti-religious firmness was felt to be a part of the city's life to undo Islamic warship against Russia and gain back the support of the historical American people for a moderation of the religious life. The Punjabi and Pushto Talibans were approaching Karachi for a collateral damage. The Muhajirs' unfortunate engagement in the continuation of the Jihad and the city's Mayor's amazing work for structural development are in a public crisis today.

Karachi is a massively large and unimaginably true urbanity for colour, creed, costumes, and cosmopolitan lifestyle against or with an equally increased minarets and mosques for Muslims. Mr Jinnah, the founding head of Pakistan, wanted a modern welfare state for Muslims wherein everyone including non-Muslims could live happily. Mr Hussain's popularity for urban development, equal rights and provincial liberty had attracted the downtrodden and the educated in Sindh, Punjab and KPK. This increase of ethnic liberty to multiethnicities of a developing nation for human indexing's improvement in the Muslim world seem to have caused a weak intra-ethnic identity but jumped the movement into a national political fairness of justice for the people. Mr Khan's recent persecution in a state-controlled cell is likely to disturb the ecological frame of the nation. The nation needs Mr Jinnah's democratic values and the state must be seen as a welfare for everyone. The bloodshed's history in the 1970s

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for the continuity of Karachi as the centre's capital of politics and commerce , the 1980s for the ethnic life, the 1990s for the life's results into a conflict with the religion and its biggest KSA's supported Sunni sect, the 2000s for land-grabbing, the 2010s for lawlessness and the 2020s for social deprivation of the Urdu-speaking communities in the presence of the massive human and money investments of Punjab and KPK has a reason of a multiethnic extended family of this man who has studied the world in the University of Karachi, the USM-Malaysia and the KCL-London. The KCL's was a failure in terms of a formal study in the Waterloo Campus, but it has maintained its relationship with me. Dr Nick Andon, a teaching staff, was a good friend of mine on Facebook. Dr Malik of the USM wants to work with me, for national strategies, with or without the language planning, in his odd times. The books I read are American and European. Hardy do I see an Asian Press in my studies for some religious and ethnically different young, white, coloured, politically secret faces of Pakistan waiting for my sessions to continue. My airtime seems to have come to an end. The head I have is a bit damaged. The room the university offers has had a bad voice travel and a weak student-teacher and student-student coordination. I asked a friend of mine in the administration if we could improve the conditions of the rooms. He required massive investments of the governments. A medical doctor of PN Shifa helps. I have had to drive for the service and its payment in Pakistani rupees. The University of Karachi's low visibility for such closeness may have the historical seriousness for or about the community or the provincial head's political naughtiness or the 900-miles-away Islamabad, the shifted centre for the Islamic Republic of Pakistan, or the economic meltdown. The traumatic lives of the university's professors need a serious state's attention. Their residences, medical service and the family support are unrealized in the most spending city. The support staff are unhealthy too. Let me report a recent incidence in one of the unspeakably wrong rooms for a continuous university teaching for a bi-sex classroom population of Muslims.

KU's Bright female student: *Sir, what is the scope of the course of linguistics?*

Me: *Do you want to know about its learning scope?*

KU's Bright female student: *Sir...*

Me: *The life. It you will passes on to your children and family.*

KU's Bright female student: *Sir...*

Me: *The other side of it is its economic liberty for those who work. English has it.*

Maybe, she wanted to know about higher education and its continuing part for the one who needs some excellence for a reason. A good national government must

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differentiate the educated from the poor by offering them a higher living quality. Malaysian government offers a car for mobility, a house for living, medical facility and political support to its citizen receiving higher education. In Pakistan, it is not bad government schooling, it is bad state mechanism. The state language is antidemocratic, non-nation governing when it comes to communication for work at a state-controlled community. The schools, colleges and universities have almost crippled. The power the state and its language asserts could not be sustained by beautifully educated minds as students and teachers. The KU needs a democratic language of the state for the same brilliance it is known for. I have seen many instances here.

A beautiful Baloch for the eldest brother, a sharp Punjab-origin Urdu-speaking Sindhi medical doctor for the tallest one in Adelaide, two white-skinned Indian-origin for two permanent residents of the city and a tanned journalist for an international press for the youngest one are hitched and growing with their kids and relatives. Usman and Tooba, the sweetest gifts, travel to meet and make me happy. It is a city. The two sisters have handsome and hardworking men for their smiling families. Educational structure's informality in the physical setting of the university and political deprivation might have caused a reason to build a life challenge for me.

19th in the Sittal

Once upon a time, there was a man in a paradise called Sittal known for its art, colour and liberty for bright boys and growing girls, smiling men and flaunting women, and flying birds and quick animals. The sound travelled and the sky jumped to the green plant growing a flower all orange to be plucked and picked to her left part of the misty, dirty hair. He saw her in the Sittal for a day of his birth. The sound travelled again rhyming:

Birthday!

It was sent to the eldest bro on his birthday celebrations in Sukkur.

SUBJECT TALKS

WORLD ENGLISHES

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1. English is good.
 2. Global English is economically radical.
 3. World English lacks the radicality and promotes the subjective life of Point 1. It recentres.
 4. A multicentric population of human race is seen speaking the identities through and with English. It is commonly perceived as a pluricentric World Englishes.
 5. Pakistani English contests for a state support.
 6. English is a lingua franca.

Best!

-

CLASSROOM TALK 1

A human language has its peripheries and penetrating cultural contacts for knowledge growth and display in and outside its production that, I believe, is just a behavioral part for language description today. We know what is spoken and written is a good representative indication of human space for language and thought. Its safety in the body and the brain is too huge to appreciate though. English centered communities have spent in a more western hemisphere containing American, European and Australian syntax and semantics while its growth in contact in Asia is a matter of swift language change. Asian communities have had their histories and linguistics knowledge added to this use of the language for communication in families, friendship and firms.

The old diasporic relationship for the description of the language development needs its replacement with tech-based contacts and virtual communities for identities and expressions in the world, doesn't it? World Englishes is a realization of change, identity and movement towards a realignment of a displaced content between language proficiency and its description in this emergence of English speech at multicentric population of humankind.

Listen to the following audio clip of a language learning book.

1. How much are the thought and the language English centric?
2. Is there any way of doing it for the communities living in Karachi?
3. What support are you likely to get if both the thought and the language are a fit for English use?

-

A SENTENCE LENGTH IS FINE FOR THE REPLY TO EACH OF THE THREE.

AUDIO TRANSCRIPT

Unit 8. Listening. You live in a busy, stressful world.

You want to be a loving son, but there's no time to see your parents. You want to say, 'I care about you', but can never find the right moment. You want to say, 'I'm sorry', but it's difficult to do.

You want to say, 'I love you', and show that it's true. So, why not take the time and go online to flowersfromyou.com. [Flowersfromyou.com](http://flowersfromyou.com) will deliver flowers from you to the ones you love.

Don't feel guilty. Let flowersfromyou.com give that special person a special day.

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CLASSROOM TALK 2

A common complexity of the idea of language display of a concept can be realized with the attachment of a nonspecific determiner to a noun in a condition of an action's regularity and its comparative increase of (conceptual) share among the interactants when the same affinity (that is, the attachment) of syntax and semantics expands the scope of meaning focus upon concreteness of an English noun. A non-variety or a non-English variety of English referred to as New Englishes has, however, a limited exhibition and frequent phonological, syntactic and semantic mismatches or computational differences. For example, the phonological concentration may be perceived idiosyncratic when the speaker of some good language proficiency utters a verbal chain. A bad inflection, a linguistic disagreement, an adverbial misplacement and a linguistic tag even filled in the language structure remain a difference of digression in Eurocentric English communicative patterns when the linguist is tasked with a heavy linguistic data set's computational description from Asia and Africa.

-

Is English use a postmodern meaning today?

CHECK.

Yes, English use is a postmodern meaning.

No, English use is not a postmodern meaning.

Maybe, English use is a postmodern meaning.

READ

Groddol, D (2006). English Next. British Council.

https://www.teachingenglish.org.uk/sites/teacheng/files/pub_english_next.pdf

-

How much is English politically promoted and/or demoted?

Please remember political display is to do with social valuation, psychic development, historical translation into human bodies and community network for individuals and groups for language in language studies. Its achievement is a plus and its failure may be considered a minus.

The read is too much politically radicalized. You may SCAN to reach your reply before you plan to read it.

CHECK.

English is never a political reality.

English use is more westerly.

English use is a global challenge.

English is a political tension across the globe.

Ruddy, R and Tupas, R (2021). World Englishes: Ideologies. Bloomsbury: UK.

CLASSROOM TALK 3

Good evening and Assalaamalaikum!

I'll try to do this. Today's talk for this course of linguistics started off with a couple of questions addressed to a terminological form of 'society' and about educational paradigm. I think that their relationship is quite popular today. However, I had some reservations about the former's structural presence. I think that the world is in agreement with human language. Language society is popular as a practice in academicians' world. We have gotten lots of research studies in sociolinguistics today. I know that going against it is not that good; but, you know, the reference for the description of the society is not that strong in a difficult condition of living of developing countries' or/and the virtual communities' contact and communication. I think it has not such meaning. And its non-directionality has caused some substantial shifts of the choice of words and phrases. A replaceable term for such a non-directional part of sociolinguistics is community networking. We know that speech community is in the same field of linguistics. This non-referentiality that we think has some semantic issue that can be reconfigured with another term of the same language—(speech) community.

And if you can use it, you will have the semantic affinity and centre. And as far as the other part of the questioning is concerned, educational paradigm is fascinating. The relationship between them has been popular in our educational discourse. I don't know if educational paradigm is an agreement of today's social upgradation. We have seen lots of the sub-continental's people deprived of this monetary benefit, but they have written a lot and have been good at their languages. Their books and audios are in the libraries. We think that we are quite better off. However, those who have

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 substantiated language processing couldn't enjoy the same. I don't know if this educational paradigm can be positively aligned with the social upgradation if we have gotten any in terms of the word society. Therefore, I think this terminological persistence needs a good revisit. Similarly, social stratification that has social classes has a big difference. We know the classes have gotten some simple American government's assisted Labov's study in New York and Trudgill's ones in the UK are popular in language studies, but I'm really confused if we could use the same descriptions of the categories used for them in their own communities in the States and the UK. Both governments and other human agencies are far greater efficient at the work of the social gradation of the people than the governments of mass populations of developing nations and countries. The historic corruption of theirs is problematic too. For instance, the exceptionally educated beings suffer, not that they are unable to help the governments function but they reject the cultural seepage of the traditions of the corruption influencing the meaning of the state and its statecraft. We know that the state's imaginative formulation has an unescapable contact with a particular language in general. Urdu's imagination for national unity is hardly materialized in the presence of its first language speakers' serious political and economic problems in the city of Karachi, the urban zones of Sindh, some contacts with rural peripheries and many scattered communities of theirs in the rest of Pakistan. Their affiliations with India, because of the language, are communally developing for ethnocentric growth of regional languages. The corruption of the state mechanism at this level of the imagination, if seen a historically incorrect in the times of a postmodern, neoliberal outlook, is likely to influence the word and its meaning. On the other hand, Urdu is a natural lingua franca. It connects its people speak in and across Pakistan.

What about the States? I think New York City is not a simple place of living. NYC can be replicated in Karachi if considered an urban place or like a city, but the social classes need information from the governmental offices, but here, I think, it's quite problematic. Obviously, NYC is for different and better but it enjoys an increasing contact for political economic control. Different countries' citizens and regions have gathered and gotten their own ways of improvement. I think one of the finest ways is their financial investment and political stress upon the communities living in the city. You know, 100 years ago, more than that, the developing capital way of living in the States had a socialist face operating in educational institutions. I do not know if it is that efficient nowadays. Even if the community was more capitalizing in terms of military benefit, she was more socializing in their educational spread. However, this isn't happening at this moment in the country or the continent we live in. It's really difficult to go with the definitions of the social class, this educational paradigm and the society. It's really difficult to call any community a classless one either. And if you go back to the beginning of today's handout, it starts with the pre-modern way of looking at this part of English. Centuries ago, people in groups lived together and

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could not move from their place to the other one for contact and communication. There wasn't any other contact language. They had their own code and wanted to use it repeatedly in their centres and peripheries. I think this happens in Pakistan too. If you go to some mountainous ranges of the country, you will come across human communities in valleys who can't move to other places. The spoken language may be mutually unintelligible. They are in the pre-modern phase, but this pre-modern thought has been shelved for some educational purposes. We can't use it for social development and educational participation. I don't know if it is caused by the global political development. People had their own complex code that had not been documented either. We can't go back to the codes in a synchronic study of World Englishes. The people were quite good at their languages. I don't know if they had their varieties. They were quite simpler but the code was rich in terms of their reference to things and people and imaginations. The user's identity was quite stable. They lived at a place. They lived in peoplehood of their language. They had their own ways of talking. They were in a kind of physical and theoretical confinement of human communication. Later on, this pre-modern thought was developed into some kind of modernity. People had some peace, to demarcate their lands and inhabit them. As a result, people had their countries' names and states and nations. The countries' names were easy, but the state system was a bit tricky because that was more theoretical that had its ideological operation and people were forced to engage their own ideas with those ideological frameworks of the respective state, like the state was quite liberal and the country that we live in was a bit different even if it was a bit liberal. It was modern. I think the term was used by Muhammad Ali Jinnah, referring to the same concept of modernity we live in a nation-state system. The state has a theoretical participation containing an ideological framework aimed to engage people's beliefs and practices. These beliefs and practices had already been translated into their languages. I think that the language that they used was Urdu in that undivided subcontinent that, I think, they had agreed upon theoretically and academically in institutions of education back in India. The nation-state system began its operation with their selection of their own code. It was obviously Urdu because it had its literature in India and had acquired a critical phase of differentiation from Hindi and those who lived in India. Although both codes, Hindi and Urdu, were quite similar, apart from its orthographic impressions of Hindi if not Hindu and Muslim communities, at that time. Urdu's one was split into two language identity groups: religious and non-religious.

We are Muslims. Pakistan has mosques, churches, temples and other religious places. It has many non-religious interaction points too. The language has its truth. It has its non-religious semantic relations too. We have gotten lots of people talking about things and world's non-religiousness. The non-religion is a terminological difference of not-practising. It is not a formal worshipper. Let's take examples of progressive Asadullah Ghalib or sadist Mir Taqi Meer. India's and Pakistan's Iqbal—his Persian

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recognized in Iran and celebrated in academies of Pakistan Armed Forces—and Punjab's Faiz and song writers and other dramatists and scriptwriters and thinkers in both countries are non-religious even if they had words for Allah (SWT) and Muhammad (PBUH). Did they want to be religious? The artistic value for a language documentation seems to have transgressed the nation-state boundaries in the case of Urdu and its immense articulation amongst its several speech communities. I remember a recent visit to Karachi's Metro for some articles. At its exit, a helper smiled and wanted to talk about Javed Akhtar's family's resemblance with mine, my unshaven face and a bit long head hair. Urdu has a shared value for a semantic contact and its development into words of the helper. A copy of Gyan Chand's text for a simple translation of linguistics into Urdu is saved with me. Prem Chand is read and discussed in the university's department of Urdu. The Hindi's culture has its increased loving colour in the Pearl Continental-Lahore today. However, its depreciation, if not a fusion, into Urdu-speakers' for the visibility for a national broadcast is in the mosque, music and men and women of the city of Karachi. More to it, this cellular movement of the human brain connected to the net and tech needs to be cared in the context of the spatio-visual consistencies of languages used for this divisibility of the speech in some orthographic studies' developing territorial boundaries at some centres of geographies. Brahmi script originated for Sanskrit in reportedly old times is popular with it. Devnagari for today's Hindi is found on the mottos and badges of the armed air forces of India and Bangladesh and its almost mutually unintelligible Bangla. It starts from the left and has writing systems in abugida. India's Punjab has Gurmukhi in the same visual structure differing in syntactic and phonological distributions for human communication. Arabic script, one of the most commonly used one for writing hands and the eyes—for historical Quranic recitations in mosques and many places in the world—begins right to word with abjad on the mottos and badges of armed air forces of Pakistan, Iran, Saudia Arabia and Afghanistan and many Muslim countries. Persian language modifications are realized too. The national languages of the respective nations are mutually unintelligible. However, Shahmukhi for Pakistan's Punjabi's written speech is mutually intelligible across both countries' provinces/states but cannot be scanned with abugida. Therefore, a separate convention of reading, similar to the users of the Arabic script, is used to write this speech community's identity. What is interesting, as a result, is that Bangladesh has just joined many other nations for its first fly in India's skies while recent Afghanistan's Quranic symbolic relation needs its auto sync with the spatio-visual consistencies of the Muslim countries. The tech and its language appear to be English in the under-resourced nations and their developments for the armed forces; however, the developed world's tech's improvement for the translation with or without a scan to read has its value in the psychic origination and (language) performance.

I think that was quite tricky. The state wanted to select a code for simple administration of people that time of some historical specifications because she

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thought that that code had this ideological framework for the engagement of the people's beliefs and practices. I think it had its own practice in other states, for instance, the States or the UK or Australia or Canada. There we see some liberal kingdoms in terms of (European) democracies by civil rights. The monarchic attribute is really difficult to suggest, despite the simple codification of English in these lands and people. The communicative inclusion seems to have been educational in speech contacts resulting into a context of controversially accepted codemixing and regular patterning of codeswitch and a more complex environment of language studies. An educational bilingual community in the States and some brilliant forms of it in your provincial centres of Sindh can be researched and compared. The local practice is never good though if you plan to access the research portals. Yet, the positive cultural component of the language in your educational institution of higher education is not just celebrated but placed in and over political justification of the people of the land. Its theoretical correction and practical radicality may impact negatively if the dialectologists fail to document the variations and the stratifications of the speech communities at first and second language relationships.

We have to differentiate monarchies from these kingdoms. I think both are inseparable from this nation-state system engaged into the promotion of a single code in their geographical locations and theoretical placements free from such limitations of places. The state system had this one nation-one language as the administrators were of a view that that code (was used to) engage(d) everyone into one thinking and behaviour of human speech patterns. I think that was quite regimenting if I can call it so. Most local and minority languages have been affected negatively. Their codifications are compromised. If I allow myself to speak different languages in your classroom, I'm sure that all of us will be comfortable, but I will have difficulty in this development of material support because I know that what I talk about is not in the languages other than English. The virtual translation has an interference of the tech and its limitations for a healthy human behaviour of contact communities. If I switch my code from English to Urdu, I know that language of Urdu doesn't support this wisdom at this moment of time. The one who gets the point in this Urdu language in your classroom will have some serious difficulties in catching up with the same text and thoughts at phonological level for an efficient recognition of a neurological support connected to the environment and visual reception's readiness. Here I think the nation-state system has also benefited the people. They naturalize themselves. They acquire citizenships. They move from one place to the other. They show their citizenship. They acquire other languages at other places of living. They immerse themselves and can stay there. They can also come back. I think that's one of the beautiful ways of looking at the world and the experience one enjoys. This theoretical limitation that we see here is free from the physical limitation that we see in the pre-modern phase. It is more relaxed in this modern thought of human (intellectually heightened) identity stability and settlement plans. However, this

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theoretical placement of humans in their respective languages of engagements is identifiable in today's technological development. And we know that technologies are good at using human language's precision for their achievements. If you use Punjabi or any big human population's language, for instance, and live in Canada, good technologies can use your language precision to get to you and reach their objectives of achievements or objectives of ideological and theoretical engagements that we think are a part of this nation-state mechanism. We see that people aren't good with their states because the states are not welfare. We also know that people want to use their languages at this moment of time. We can suggest here that one nation-one language is not that happy way of their engagement. Multilingual societies—let's resume the terminological acceptance reluctantly—and multilingual education and code switching are popular in city life. They think that this is how people can co-exist, but there is another way that they think that they can do so. They can use their languages. They should express themselves the way they want. If a language is spoken in their family, it can also be used in a corner of such a classroom of some degree of human strength. This liberation of theoretical confinement of this modern thought is a part of the initiation of the postmodernity. This modern thought that is about a state and its theoretical way and a nation and its practice and the engagement for some citizenship and movement is good, but they (that is, the practitioners of the imagination of a state-operation of/through a language of human unity) have reached some failing procedure or failing participation as one language—an authoritative mode of it that is more exclusive and can't be continued in civil communities in the limitations of the territorial boundaries. People leave and resettle as their state's governmental operations fail to support and help them thrive in most big human populations of Asia. They have gotten their own identities and values connecting global peoplehood tech developing. Technological development means that successful performance of scientific discoveries. A cellular phone can help connect and communicate with others living in English and non-English countries. Someone who lives here can use English successfully. Similarly, the one who lives in the States can use Urdu successfully if he or she is engaged with the respective speech community. This virtual engagement, I think, is quite amazing. One needs to look at this this weakening process of the centrality of this modern nation-state system containing one nation and one language. There is a need of a revisit.

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We are Muslims. Pakistan has mosques, churches, temples and other religious places. It has many non-religious interaction points too. The language has its truth. It has its non-religious semantic relations too. We have gotten lots of people talking about things and world's non-religiousness. The non-religion is a terminological difference of not-practising. It is not a formal worshipper. Let's take examples of progressive Asadullah Ghalib or sadist Mir Taqi Meer. India's and Pakistan's Iqbal—his Persian recognized in Iran and celebrated in academies of Pakistan Armed Forces—and Punjab's Faiz and song writers and other dramatists and scriptwriters and thinkers in both countries are non-religious even if they had words for Allah (SWT) and Muhammad (PBUH). Did they want to be religious?

CLASSROOM TALK 4

Good morning and Assalamualaikum!

Yesterday I tried to touch upon the relationship of the pre-modernity with the modernity and wanted to help you grow into the latter for the course. We know that the terms that we have been exposed to aren't new. And the term 'modernity', by the way, is quite popular. It was popular in the past and is still here; but, I think, the modern that we use these days is a bit diverse from the one that we use in academia. I encourage you to pay attention to the difference of the meaning of both terminological words. One of the ways of getting to it is to make an attempt to appreciate this system of states, nations and political peace. The peace suggests that such states develop with the help of some theoretical understanding containing some ideological frameworks accessed with people's perceptions and practices. People develop systems of beliefs; but we have come across lots of difficulties. It's easy to call a country as Pakistan, the US, India or Afghanistan. And it's also pretty easy to differentiate the languages spoken there. We know that there are many languages spoken in Afghanistan these days. Pushto or Dari—they are different in certain conditions that I have just come to know—is written on the motto and the badge of the air force of Afghanistan. Similarly, the main language in China is Mandarin. We call it Chinese. What we are trying to use the nations' and states' naming as a referring label for or with an identity construct that has some substantial information is also the initiation's point of the post-modernity. Its complexity is felt when the language users show their mixed attitudes towards their languages. The use of language is not a true representation of such men and women. There are many people using local languages. There is a need of agreement that language must help determine the user's identity. I know some of us might wonder what this word identity refers to if it is not the word used in national data process. For instance, the identity of everyone in the country of Pakistan is Pakistan or Pakistani. The one who is using the information at one of the designated places of NADRA may wonder too that it is not that

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problematic when it keeps or is keyed into computational information and arrangement and administration and management of the people living here. There isn't any problem when it comes to language studies. I think linguists have appreciated the serious complexity of such mono- and multilingual speakers. If you go back to the last sessional time, I encouraged you to pay attention to the ideological framework connected with the discourse of language. No language is describable in the absence of people's beliefs. We also know that human language has too clear precision. Computing languages have been bound to represent some of the features of the same. Technologies have accessed human languages to use their precision and get to some targets these days. In this particular case, you will see that the one who uses a specific language carries a significant portion of target achievement.

Someone from here at the stage is expected to be in contact with the communities and influence some of them. At the same time, he or she can have their influences upon their bodies and minds. That can be discussed and appreciated later on. This identity's idea is rather complex in postmodern perception of the language spread. The user or the speaker is of a view that he or she can't confine themselves in a particular cultural or ideological framework of a specific language as he or she can contact different people's perceptions and practices. For instance, one of you is in contact with an Indian speaker of Urdu and the other one of the same group is in with an Australian for English. Both of you who enjoy this place of the country have a good relationship. Their identity construct is no longer simple because they have stretched themselves across the demarcation of the lands that they are into and contacted someone from very different regions and practices. This cultural development for the sake of ideological promotion is positively or negatively affected.

If you go back to the pre-modern world, the speaker or the user was in a serious confinement of theory and theoretical and physical ways that he or she could not know. There wasn't any good desire. The movements of those groups in such pre-modern practices were non-referential. We know that they could move in their own geographical locations. Even today here in the city of Karachi, you can move even if you are in your own residential zone. You can move from a place to the other. You can move from your room to the other one. Or you can go to some other places of the same residential zone, but that movement is no longer referential. It is considered that the referential participation of the movement of that particular person at that particular place of living. Similarly, the pre-modern phase was not referential in terms of people's movement. Later on, in that modern world, this reference was brought into use. People could move between living places. They could move from Pakistan to the States, the UK or Australia if it was done in the English spaces in contact. They could acquire languages there. However, the postmodern world, I think, is more problematic because the identity is a serious issue here. People who use different languages can contact different people, can exchange their views, get influences, and

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separate themselves from the system of their respective nation. The language spoken here—even if it is English—can be differentiated on a scale of the continuity and this human identity.

What is the continuity?

It is to do with language proficiency and its comprehension. And the identity implies the person likes that variety but doesn't like that one. For instance, he or she who uses English wants to appreciate British English or prefers American English or wants to go with his or her own way of communication in the language. That is to do with language proficiency can be coupled with the concept of the identity which is rather complex at this moment of time because of the contact and communication of such beings across the places. I think that's rather individualistic. It's not liberal if people continue developing themselves this way. They can separate themselves from their own nations and want to be a fit for the world and may become too fit for the region. The identity gets a little more complex here. Its ethnic value is inseparable at times. Sometimes it has its national value. Sometimes it has its academic value. It has its group value. It has its global value. This concept of sovereignty that is kind of purification or enhancement of the nation-state system is not that important for that single individual of the state. Everyone is important. That may imply that this collective behavior is not appreciated today. It was very important in the past.

ایپیکرگل کوشش پیم کی جزا دیکھ

That means that even with that particular effort of such a subtle and sensitive entity is important. It's rather non-collective—no individualistic liberating identity connecting and complicating. It's complex in terms of state administration or ریاستی امور in Pakistan's Urdu. This complexity is serious when it comes to this state administration, but we know that all languages are equally complex. Human beings are complex, aren't they? The state administration's capacity improvement fails in a developing condition of an increasing human population's nation because of the complexities of its state language static value and its contact with the language or the languages of the people. A local determination of language speaker is likely to grow or/and resist. This lack of state support for equally complex languages and language varieties has a cable of critical mass and its literature on the HEC-Pakistan. This theoretical journey of the state seizes to exist and the user or the speaker is given an opportunity of liberty a different theoretical space. It's not the confinement of the nation's state; it's going to be a different confinement; it's going to be a different liberty having many identities into a multilingual world. This monolingual act is replaced with multilingualism. U.S. English is complemented with Hispanification and bilingual life practices. North American English has lots of books, machines, electronic devices and theories and cinematic movies. Hispanification in the States and standard values of languages in

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Europe are reportedly true for a sovereign nation-state performance. The country we live in has its sovereignty to the Almighty or God who has the power of the skies, seas and lands. The fertility is caused in a relationship. He helps grow food and invites the thinking being to a better doing and reflecting. You have a sheer liberty of using local languages in family and friendship. The linguistic development has this believing in the formation of a syntactic establishment for a phone connecting to a phoneme of human imagination and its recognitions in respective human speech communities, electronic packages, animals and birds and their controls and liberties.

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For instance, the identity of everyone in the country of Pakistan is Pakistan or Pakistani. The one who is using the information at one of the designated places of NADRA may wonder too that it is not that problematic when it keeps or is keyed into computational information and arrangement and administration and management of the people living here. There isn't any problem when it comes to language studies. I think linguists have appreciated the serious complexity of such mono- and multilingual speakers. If you go back to the last sessional time, I encouraged you to pay attention to the ideological framework connected with the discourse of language. No language is describable in the absence of people's beliefs. We also know that human language has too clear precision. Computing languages have been bound to represent some of the features of the same.

CLASSROOM TALK 5

Thank you for the amplifier and the room of learning today.

I hope that the same will be in use in all of the sessions in the future. Since the presence was good today, I wanted to go back to the beginning of the handout containing the modernity, the pre-modernity and the post-modernity discussed in the last session and uploaded on the Google Classroom. Please go to the classroom and listen comfortably. The handout's next part is an introduction to the phenomenon of globalization and global English. The language in question has its English specifications and the language spread across the geographical locations of the globe. They have some beliefs and customs. At times, the user has to abandon to get to a different point of living.

What is that belief?

I think that belief is a religious connection with the community and the race. I don't know if the latter can go with the English specification. If you go to some anthropological level of language studies, you will notice that it has its contributions to the language in all locations of the world in Europe and the States. The significant reduction in the impact upon the state-system is seen in educational institutions and its resulting institutionalization of the language. The language specification of English speakers has also shaped itself up to a kind of accommodation for the ones who are squeezed into the communication. This has happened as a result of systematic reduction of the intensity of the belief and the custom.

This change is also referred to as globalization or global English in the world. This language has protection, communication, commercialization and education. Its

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protection part is so intellectual in linguistic form that the one who uses the language can stay in a non-English world and leave it for an English one. There are many O and A-level pass-outs for and graduates of the University of Karachi who can use this language in the country. Even if they have gotten intellectual protection, they can leave the land of social mobility and political improvement and stay in such zones of English-speaking communities. This protection, I think, is beyond this country movement and control. And we all know that it has its own language and promotes English too.

There is no doubt that the language has a positive relationship with the government. Please remember that the government has its own state system in the modern times and has had its influence upon the postmodern activities of individuals and groups. The state is an abstract notion and has a theoretical understanding. The one who is in the system is connected to this theoretical part of the meaning of the nation. If the state is abstract, the language, we know, that we use is abstract too and this abstraction has context of sameness in the state of mind of a language user.

What is it?

You may question it. One of your class fellows enquired about the meaning of the word *cut*. I said, 'Yes, the *cut* has its meaning in dictionaries. It is extensively referred and the meaning can go against this denotative one.' There are some social, affective and connotative meanings that may go with the denotative one, match and oppose too. The meaning is likely to be or will be set to a good degree of directionality of mind and linguistic saturation for a labelling.

At times, the structure that is used to highlight such semantic relationship can oppose or can't match or improve. The structure that needs this semantic relationship is unfriendly at times. The one who uses the word *cut* in this particular variety of the speech community in Pakistan can make a note of this required at the beginning of the word's production and once there is a chance to comprehend what he or she has just uttered. The *cut* is a bit different from *cut* in the structural slot available in the variety spoken in those countries. I think I can't accept the word with this unavailability of the slot for such a production of the word. It can retain its meaning beyond the structural development of some behavioural component of human language. It is also a part of postmodern reasons that everyone has their rights and wants to enjoy that. If you go back to this abstraction in the language in the mind and the brain, it has its exhibition of things. The government has this abstraction as a tool. The tool is a material manifestation of fixing and playing with and for a reason.

At the moment, the government wants to use one language, I think. This aims to be connected with the language of actual controlling, governing, educating and

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improvising. Therefore, this kind of production that we see in the language is everywhere in the world.

Its second is obvious commercial communication that has a social connection. The language has its immense capability of speech production within the new speech communities. There are many other international languages; for example, Arabic and French; but the speech productions, I think, aren't that high if compared with the one in English in general and global English in particular, even the roads and the vehicles we know are used within 'the communication' today. Reflection of such specific speech communities thinking directions and the language's accuracies are appreciated in radio communication and technological improvement.

This technological improvement has also caused some significant improvement in commercialization of and through language use today. There are many service centres for language use for their organizations and organizational behaviour.

The last part of it is education. We know that the language referred to as global English has its presence and saturation in and beyond the classrooms. This saturation, I think, is pushed to an acquisition of a belief that, we think, has been lost in the development of the phenomenon of globalization and global English.

Also, the government wants its language users to use the language the way it uses. It wants to promote its own literature and the language, right? And the user, like the other end, wants to react to it. If the government is, say, protecting and controlling, the user wants to support it and can go to work against it. There are many cases in the UK and the US where the user wants to use the language on purpose. This (awkward) behaviour of the language user is worthless in misspelling, punctuation errors, mistakes, and some slips, some twists, and some creative manipulation for an unjustified sociolinguistic reality. I don't know if they're acceptable or accepted in the country where we live in. It has its own tradition. I think that the country or the nation thinks that the language needs its serious display. English, you know, is quite powerful at this moment of time, isn't it?

Some countries and governments like the Iranian and Afghanistan ones might think that the language in question has some belief of some other religion or custom. The war conditions of Arab world seem to have unsurfaced this abnormality. I was watching a documentary about Lebanon and Israel's warship. Lebanon has Muslims and is fairly good in terms of economic conditions for a developing country of the Arab world. Both have problematic Arabic originated orthographic display and change. Their languages and religious beliefs are intolerably different at a point. I posted the following comment on Facebook yesterday:

What if a female writer in a black attire of the western hemisphere in Lebanon for her country land safety from the external threats and recent

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collateral damage imagined the unifying idea of Hussainiat in Arabic accentuation to dispel the recent US reporting about local Christian and Muslim conflicts and just political liberty for Shias and Sunnis in the constitution that badly needs a human census. A lack of democratic land is never safe, one may conclude.

The woman was speaking English in the documentary. Both religious sects of Islam might have a problematic relationship with Christians in Lebanon. They can't support many practices. There are many Iranian speech communities. There are many Iranian speech communities that have seen opposing the language. There's a structural harmony that we want to have to go for a meaning. The handout's second column's beginning in the following words:

The globalization and internationalization of our life and the expansion of the culture of the market have created the hegemony of English in the minds of certain people. Accordingly, some people assert that the use of English has caused problems of linguistic discrimination, cultural imperialism, and colonization of consciousness. On the other hand, in this broad historical context, English itself has been transformed into Englishes or World Englishes. The words used here are radically charged with political development and propaganda movement. Let's see if they contribute to such developing concepts.

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CLASSROOM TALK 6

The language has historically been used in different regions of the world and nowhere has it stopped its use. Its immense power is felt in such scopes of individual liberties that the language, as I said, has caused some serious influence upon individuals of the world now. Their individualities, liberties, differences and context requirements have theoretically been justified for the existence of English and non-English English varieties. The former ones have been codified and promoted successfully. For example, British English and Australian English have their promotions in the respective institutions of the regions.

What are those institutions?

We know that the institutions are rather theoretically developed for some global power system. It is a reference to the radical institutionalization of and about the speech communities. There is an agreement that this type of institutionalization can be realized with buildings of education populated with similar minds for similar objectives, economic systems controlled by similar minds and similar and different people, and similar minds and similar and different people. If we can group all of these to form this theoretical institutionalization of and about speech communities, we can also develop some physical manifestations of the community's gatherings at and across places of the world. English varieties, the former ones, are easy for interpretation. That is, they have their texts containing dictionaries, literature, power discourse and such liberties of individuals that I wanted to address at the start of this talk. The latter ones consist of similar expressions of very different non-English English varieties. These non-English English varieties can also be referred to as non-varieties of the language. Some of them have also qualified for the term language variety. That is, it has a consistency of production and promotion. The one who speaks

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this language is capable of producing many words and utterances in a go even if he or she can't be rated as an English person, an Australian, a Canadian or an American. This capacity of consistent production of linguistic similarity is a step towards the recognition of the latter ones. The language spoken in Asia has its consistency. And its consistency is central to the regions of India and Pakistan where it has received some historical impact as we have documented. The language spoken in Pakistan isn't British; it is rather Pakistani. Pakistan's variety or the variety spoken here is under this confinement of regional perception of language growth.

Thirty years ago, we had no perception of such language growth because we knew that the language we spoke was kind of secondary in its operationalization; but the kids are sent to English speaking centres for educational development and to use two or many languages including the language in question today, with different competencies. Asia, I think, is the leading continent. The language has many users. Millions of them speak this language. If you can have a look at point one, the world language system is being transformed as the relationship between big languages' change and many smaller languages are disappearing. If you can go back to the modernity, you will realize that this nation-state systems mechanism could not improve multilingual communities because it wanted one nation and one language. The language or the languages out of the choice or the selection of the state suffered in this theoretical institutionalization of speech communities. This theoretical institutionalization, I repeat, consists of education, commerce, science, that is, the unit of discoveries, and these individuals' conceptual frames of and about similar minds and similar and different people. Probably, because of this, some languages are disappearing and some are being promoted. It is one of the disadvantages of the state system's modern approach towards governance.

A transcript about Iran from DW is rewritten here:

Tehran's geographical location and its distance from all borders helped protect it from foreign invasion and allowed it to flourish. After a new dynasty arose, the city became the new capital in 1786. Since then, the city has grown and industrialized at a breathtaking pace. Today, the metropolitan area is home to 15 million people. The city is the economic and political heart of the country. It also boasts a Tehran landmark, the Azadi, or Freedom Tower. And not far from its historic district, religious monuments, and the bazaar, a vibrant urban district has emerged. The Tabiyat Bridge is another emblem of the fresh wind blowing in Iran. The pedestrian bridge links the Ebrahim and the Talihani Forest Parks. The Tabiyat, or Nature Bridge, acts as an extension of the two parks, merging into the landscape. The bold, multi-level design does more than connect two parks. It buzzes with life and draws people from across the city to its borders. What may come as a surprise, the Tabiyat Bridge was designed by a young woman. Architect Leila Arakian was just 26, and still a student when construction

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began in 2010. Like Leila Arakian, Shiva Noorbash also embodies the Iranian women of today. She is educated, speaks several languages, is socially engaged and is quick-witted. She is quietly determined to break boundaries. Today, Iran has more female than male students in its universities. Access to higher education has expanded opportunities for women.

Translation

I live in Tehran. I live in the Alborz. Living in Tehran, I'm close to the mountains, the Alborz Mountain range. And Mount Damavand, the highest peak in the country. Tabiyat climbing is my passion, and I have access to all of the best climbing sites, north towards Chalus, and also south of Tehran. All those wonderful places near my city. So I can indulge in my passion, my favorite sport.

As an Iranian, my choice is my way of life. The path I've traveled might be regarded as unconventional for the most women in my generation. Of course, it was sometimes hard because I had to go against the flow. When you're climbing, when you touch the rock, the energy you feel is incredible. Climbing demands so much concentration that it really cleanses your head. And when you go back home, you're full of energy, not exhausted. Energy has the best recognition. I started climbing as a hobby, just like Shiva, but I couldn't restrain myself. Today, climbing is my life, and I'm a professional climber. Climbing has let me travel the world. Just last summer, I was in France to climb the Aiguille du Midi and Mont Blanc. And I was part of the first independent Iranian team and the first Iranian woman to climb the Grand Jauras following the Walker Spur. My German colleagues were quite surprised that an Iranian woman could climb that rock face. Shiva and I, two Iranian women, are both professional level climbers. We can climb the same rock faces as men. We have a lot of young people. A lot of girls are interested in mountain climbing. It's a growing sport, and I hope it will become more accessible to more people. I hope so too.

I think the language has its soft skills. It is a place where you can use it, socialize, talk, telephone, write, type, document, report, and do lots of things. Iran's news agencies have English, but the language's realization is sharply different. I do not know if it is a historical difference of French for France, some American parts and most African zones and British for most regions of the globe. This industry of service needs the language in Iran today. India is doing a lot of work. It's rendering the service to the world getting bucks. Pakistan's reluctance has a law barrier. I think the country has also its operation, but it doesn't want to go with Indian policy. Probably, Indian policy is always different from Pakistani one to make it a political reality or vice versa. Both are using the same service for the language and for the nationals. The language spread can also be recognized with the conceptual spread of a common centred set of circles: the one, the smallest one; the two, a fairly bigger; and the three, the biggest one. And all of these circles are developed with a common centre. That is, the

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smallest one is in contact with the bigger one. The bigger one is in contact with the biggest one. And the biggest one is in contact with the smallest one because the centre is common. This commonality of the centre is shared with the three circles wherein the language varieties are used and documented. The language spoken in the UK is the nearest because the language that we use has its original development. It has its promotion across geographies. We know that the most recent one was the movement of the East India Company of the past British Empire or British government. An empire is an unjust government. I don't know if we continue claiming that the governance of the British communities over the subcontinent was unjust. If we think so, we can replace the word governance with the empire. There were servility, massacre, cheap labour and disservice to the nations of the land. Amir's Khan's *Lagaan* has this historical evidence in a political drama. If we do not think so because we want to go back to the same customs of the land, there will be a split in the same group of learners. Some may claim the same as British Empire. Most of them will go it with the nominal phrasing British government or governance.

The same challenge can be posed to this system of learning. This East India Company was sent to the subcontinent requiring some people to help it and grow. The British people had to use the same language. There was a master and servant relationship established for a political control previously held by Persian, Persian Arabic influenced people and Pushtuns affiliated groups for a Muslimhood in a big Hindu-majority's land. Urdu language's prosperity, not its people really, seems to have matched with the inclusion of English on and over the speech communities. Linguistic transfers, religious conversions and cultural exchanges were hidden in it. The servant wanted to use the master's language. We know that he or she could not use it confidently even if he or she had acquired the same proficiency. The master could not allow him or her to increase it to match. This asymmetrical relationship was more colonizing power balancing, political and political hegemonic. The British English is one of the varieties of the smallest one, named as the inner circle. The centre is close to the same smallest circle and has lots of varieties of English people and English-speaking people. Australian English is a variety of English-speaking community. Canadian English is a variety of English speaking of another English-speaking community. There are many varieties within the circle of the inner. There are many dialects within American English. What about Welsh English? The language spoken in Wales is mutually unintelligible within the same geography of British Isles.

Here we see that there are many similar varieties. Welsh English is an exception. It has also been documented and promoted. It has its institutional capacity and needs its individual liberty. Its users want this linguistic recognition. The same circle can have such similarities and differences. That is, Australian one is similar to British. American English is not too different from British one. The religious persecution of the future Americans and the resistance of the Church against the scientific improvements of

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 mankind seem to have earned the recognition of a word matching the religious name of a diaspora describing the events of life and practice of English Americans contacting the natives of today's States. Different dialects of American English are popular in the cinema and theatre. Canadian English has some French influence but can be differentiated with some varieties of the inner circle; however, there are too many similarities to go with the appreciation of linguistic differences; but the language spoken in those countries isn't merely for the service. I think it is also used for human discoveries that the idea is encoded into it. And it's sent to people. It is no longer softer skills oriented. It is used everywhere. It has its immense capacity of human existence. That isn't happening in Asia, is it? We know that our own language can help stay on the Earth. I think that's what we depend. That's what we believe in. We think that the language in question can be used for such service industry. Isn't it happening at this moment of time? When I was using Urdu 30 minutes ago, I had to switch to the language for the same purpose as an instance of this service controlled by some theoretical institutional governance of and about similar minds and similar and different people.

The outer circle is that bigger one. It has the varieties in contact. That is, this contact language was developed into some sort of English varieties. The servant and the master relationship had this contact of language that happened to be English. The one who did not know the language, neither was he or she trained, and educated, and sympathized and empathized, was simply unable to use it with the master. If he or she could use it confidently, the master, I think, did not allow him or her to go to the level of the same community of political power. This contact language, you know, stayed for a time. An increased population of the same geographical locations continued speaking it beyond the concept of contact language that we provided with English texts, concepts and desires. This development of non-English varieties as contact language is remembered as the expressions of linguistic consistency among millions of people living in Asia.

Today, the same regions that include Pakistan and India have groups of people speaking the language in almost all domains of communication that can produce infinite expressions and infinite utterances with some similar syntactic arrangement, with some similar phonological arrangement, some similar morphological adjustments and some similar semantic relationships. Let's wrap this thought up that this concept of identity that has a nation-state system could not allow other languages to grow and influence the world. This has caused damage to multilingual speech communities. The spread of the language is recognized with the common centre of three circles in today's world. The centre's commonality has its contact with all three: the smallest, the bigger and the biggest. The smallest one contains English varieties and their users. They have their native paradigm. The bigger one has many users of the same language who use this one as a language of contact. In the past,

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they were nonnative and had a specific relationship of a servant and a master. This contact language was developed into a kind of a speech variation for autonomous operation among people.

The DW's transcript continues:

Tabriz grew into a commercial hub and multicultural city. The bazaar here is one of the world's oldest, largest and most beautiful UNESCO world heritage site. The complex houses several old mosques. The Great Mosque is one of them....Embracing past and present, the people of Iran live in harmony with their changing landscapes.

The language that we recognize today as English has spread across the globe and different parts of the planet. Its manifestations are quite amazing. Even the country of Iran does not recognize that much because of some political issues. It has had a history of the use of the language. If you go back to the country's landscape, you will find lots of examples of Western developments and customs. The country itself that you have just gone through the documentary has good scenery, culinary art, religion and music.

Thank you.

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These non-English English varieties can also be referred to as non-varieties of the language. Some of them have also qualified for the term language variety. That is, it has a consistency of production and promotion. The one who speaks this language is capable of producing many words and utterances in a go even if he or she can't be rated as an English person, an Australian, a Canadian or an American. This capacity of consistent production of linguistic similarity is a step towards the recognition of the latter ones. The language spoken in Asia has its consistency. And its consistency is central to the regions of India and Pakistan where it has received some historical impact as we have documented.

CLASSROOM TALK 7

Good evening! This is Wajdan.

Concentric value of this part of the language is here.

This value has language's origin that happens to be somewhere in the isles of the UK. We know that the centre, which is the origin of the language, has gotten lots of varieties at this moment of time. The language spoken in London is certainly different from its variants occurring in some zones of Wales. Even if we want to compare our own language with those two centres, we will feel that the language we have with us for communication fails to exist or stand by the combinations of the expressions produced in those two centres of the language origin.

At the same time, this spread of the language has its political and social participation and the global engagement process of language growth in general. This region that we know has its historical background and its social mobility across the inner circle, referred to as the smaller circle in terms of this massive concentration of the people as the native speakers. The native speakers have gotten some genetic contributions to the spread of the language producing its governmentality across the world. This governmentality of the language is a reference to the structure of the linguistic knowledge transmitted every day. Its governmentality can also be combined with the governmentality of the people. The government of the UK, I'm sure, is focused upon the protection of the people using the language in their own isles and places of different regions of the world. Its second part, if I can recollect it correctly, is to do with governmentality in general that the government of Pakistan is supposed to protect its people and the government of KSA for its respective ones even if they live in different parts of the world. The native genetic formulation seems to be significantly true in spatio-temporal conditions of language growth within the generative function of human speech. It's weakening in higher educational activities,

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cross-cultural settings, contact environments and individual liberties for global recognitions of ideas. Leaderships have academically been introduced to dispel ethnocentricity of Europe and its city centres. The difficulty that a native-speaker is likely to experience is not the information of their human generation but the weak state-based governments and their bad understanding for social affiliations for a better generative adaptation. These two governmentalities can also be combined to ensure the spread of the language. If you know the language and are capable of using it in different situations, I'm sure that those countries that use this language and promote it can also accept you and make things available to you for your development. Therefore, I think, we have this unmatched love for the language and its people in general. As students of the department of English, we must believe in this process of love and care and involvement and cultural simulations and immersions of thought. The thought that we see in the English world can also be developed in our own minds. That's why we are blessed beings of the Almighty. The thought that exists somewhere in Europe and those English countries can also travel to us and the same thought will have its symbolic value in some linguistic contributions. This region which is quite common to all of these centres has its closeness with its inner circle people because of its nativeness and/or the people's genetic relationship.

I know it's quite strong. I think those people of the inner circle don't move transnationally a lot. They do not cross their circle and want to live within their own European and American continental boundaries.

This movement doesn't contribute to any language change; but there are many other languages spoken in Europe. The non-English European people have gotten the same movement of linguistic sameness if we see their social preparation. We can also compare this with their own desires and movements towards these centres having this region of the language. If someone from Asia wants to travel to the centre of England, I think, it's the same as the one from a non-English European country in terms of linguistic sameness. This linguistic sameness means that the movement of the person from the place, that is, from Asia or a non-English European country, is to do with some kind of immersion or/and linguistic diffusion into the occurrence of a variety spoken at that particular place of the land. On the one hand, this centre is quite attractive for all of us who interact in and through this. The same centre has manifested lots of mutually intelligible language varieties at times. This centre or this region of the language at this time has lots of linguistic changes and variability. The native speaker is quite charismatic today in business, education, market, cinema, theatre and many other limelight spots.

If we move to the outer circle, we know that the countries and the people who use this language have some better and best past experiences for the language and its people. The language has its historical existence in these countries. I have said that this historical perspective is usually dubbed with the term colony and its derivatives of

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colonization and colonial approach. Sometimes we want to go beyond this activity and term it as postcolonial. Yet, I also know, there were groups from those isles of Great Britain wanting to govern these regions and doing lots of achievements in Asia and Africa. We can also claim that this effort of theirs can also be referred to as an act of their government containing the two governmentalities. You know that the language that was in contact developed into some institutionalization. Here the institutionalization refers to some physical setting in some environmental ones. One of the physical settings is obviously an educational place and the other one, I think, is to do with some social participation of individual humans. For instance, the one who is outside an educational place has contacts with people and places and some other conditions of the environment. All of them may become an institutional activity of or for the individual. The language grew and was stressed into a kind of this institutionalization in these outer circle countries and their people. If it was an institutional one in the inner circle, it's in the outer circle as well. Whenever we go to another language spoken here, it's rather nonnative. I think the non-nativeness is not clear at this moment of time though. There are many people around who speak this language as first one and also claim it as the language of theirs. They have gotten their own ideas tossed in some expression that can be mapped, compared and analyzed. The third circle that we haven't touched upon is also referred to as the expanding circle. I think the concept is quite huge here. The circle is ever increasing part of the spread of the language as if the black hole of the universe. What is not non-institutional is likely to fall into this phenomenon of the expanding part of the spread.

What is this non-institutional?

An individual can interact with the language in this condition of lack of the governmentality of both types. That is, the government that doesn't support that individual and the governmentality of the available language. This language's governmentality is unavailable to the speaker living in those expanding circle countries. Whatsoever is spoken can be compared with the good form of the governmentality in the outer and inner circle countries and their people.

Let's listen to Batool's words. She is doing the course with me. She persistently uses the term 'mother-tongue' for the first language, loves making her statements credible with statistical information and speaks as beautifully as an Asian girl you may see in the cities of Pakistan nowadays. Her sociolinguistic continuum of creolization is controversially true for the language development into many parts of the world. She uses Urdu and Gujrati in Karachi.

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Assalamualaikum!

...various sociolinguistic contexts in different parts of the world. Today, English has a greater spread over the globe than any other language in the world and is still being used as the primary medium for international and intercultural communication, but it is one form or variety of English that is being used. The plural Englishes and the term World Englishes emphasizes that the language belongs to those who use it as their mother-tongue or as an additional language, whether it is in standard form or it is in localized variation. For example, our mother tongue is Urdu. So, we use English as an additional language. Whereas in countries like UK, USA, English is their mother-tongue and they do not use English as an additional language. So even the word Englishes refers precisely to this plurality of the worldwide varieties of English. World Englishes was introduced by Braj Kachru and Larry Smith in 1985 when they began to edit a professional journal and insisted upon that term for the title. And this concept is now used by researchers, students, teachers of language literature and by those in international trade and tourism. Well, as English is increasingly used by people everywhere to interact with others wherever they are from, like people from Asia usually interact with those from Europe and people from South America interact with people from Africa. So, effective communication among users of different varieties is possible by cultivating an awareness of the variations in Englishes and their cultural, social and ideational functions. It is a truly global language and linguists argue that there are hundreds of different varieties around the world. The two most well-known varieties are arguably British English and the standard American English. World Englishes is used to describe different varieties that exist worldwide. And as English travels around the world, it changes and develops in different ways to fulfill the needs of the people who use it. English is currently spoken by an estimated 1.35 billion people. However, the English used worldwide can differ in terms of vocabulary, pronunciation, grammar and accent. Therefore, it is best to think of the English language as a pluralizing. Because of the British colonialism and British and American imperialism, the English language spread around the world. Speech communities adopted and adapted the language to suit their needs resulting in the creation of hundreds of new varieties of English. It continues to spread worldwide. Thanks to globalization, internationalization, its use as a lingua franca and its prominence on the Internet. By lingua franca we mean a language that is used as a common language between speakers whose native languages are different. To understand the concept of World Englishes, we must first look at the history of English and how it has travelled around the world. The origins of the English language can be traced all the way back to the 5th century when Germanic tribes invaded Britain and Old English was formed. In 1066, the Normans invaded Britain bringing a form of French that helped shape what we now refer to as Middle English. Then the formation of the modern English as we know it today is

due to two important factors, the advent of modern printing and the colonialism in the 16th century. Britain's first colonial adventure brought English to the New World. British colonization and imperialism continued to spread throughout the world and bringing English to Africa, South and Southeast Asia, the Caribbean and the South Pacific Islands.

As the language travelled, it mixed with other local languages creating new varieties of English such as pidgins and creoles. If I explain them in the simplest way, it is that a pidgin is typically a simplified form of language with smaller vocabulary and basic grammar. It develops into a more complex language within its own syntax and grammar and becomes a creole. A pidgin is actually a language variety that arises when people who do not speak the same native language communicate with each other. Now, by the early 20th century, Britain's political, economic and industrial power began to lessen and the USA emerged as a political and economic superpower. The USA's prominence and power helped spread English further around the world. As the world started working together via international organizations such as the United Nations, English was chosen as one of the world's official working languages. And the USA's cultural prominence also helped spread English through movies, advertisements, music and broadcastings. Now, the final spread of English is primarily. Thanks to the Internet. The invention of the Internet is widely credited to the two American men.

So, naturally, the language of the Internet is English. And by the mid-1990s, an estimated 80% of the Internet's content was English. However, that number sits closer to 50% today. Now today, English is recognized as an official language in 67 different countries. The status of the language in each country can vary greatly, with some countries using English purely for administrative and educational purposes and others using it as their official majority language. We as Pakistanis use English as an additional language, purely for administrative and educational purposes; but it is not our mother tongue. Whereas in the UK and USA, it is the official majority language and their mother-tongue. Now well, this is the short history of English and how it has travelled the world.

Braj Kachru was an Indian linguist in the States, who studied the global spread of English and coined the term. He created his three circles of English model highlighting the usage and the status of the English worldwide. This model of the circle has been discussed in class. This model of circle has three circles of English. The three circles are the inner circle, the outer circle and the expanding circle.

We will take a closer look at each circle. Now the inner circle is basically the smallest circle. This inner circle comprises the countries where English is used as the first language, the primary language, such as UK, USA, Canada, Ireland, etc. And the citizens of these countries are typically considered to be the native English speakers whereas in the second circle, which is the

outer circle, a little bigger than the smallest circle, typically have countries that were once British colonies and had British colonial relations. English was brought to these countries during colonial rule and was usually used for administrative duties, educational, socializing and within government sectors. These countries include India, Pakistan, Singapore, Malaysia, Ghana, Nigeria and Kenya among many places.

In this outer circle, English typically isn't the first language in these countries, but continues to be used as an important language in various different ways. English may be an official second language used as a medium of instruction and education or used as a working language. As we have seen that as English is an additional language, a second official language, it is used as a medium of instruction in many of the educational institutions and as a working language as well; but it is not a mother tongue whereas the last circle is the expanding circle, which is the biggest circle. These are the countries that have no immediate colonial historical ties with English but still use it to some extent as a tool for communication. English is typically used as a foreign language or as a lingua franca. And Kachru actually considered these countries to be norm-dependent, meaning that they look at the inner and the outer circles to learn how to speak English and generally don't develop their own languages. Well, that's not true because in the expanding circle, there are countries including China, Brazil, Vietnam, and they have come up with their own Englishes, that is Chinglish. For Europe English, it is Euro English. We'll talk about that as well. Now, there were certain criticisms for Kachru's three circles of English. I'll just go through towards it. Although Kachru's model has been highly influential in understanding the global spread of English, it has been met with several criticisms and has been subjected to many debates. Now, firstly, the model has been criticized for being too oversimplistic and too geographically bound. In a globalized world, it is becoming increasingly challenging to define people and the languages they speak in this way. The second issue is with the status of English within the outer circle countries. English has been present with some inner circle countries for almost 200 years and has citizens who speak English as their first language. It would therefore be argued that they are also native English speakers.

Finally, due to the English being as a lingua franca across the expanding circle countries, new varieties of English are emerging, such as Chinglish and Euro-English. This suggests that the expanding circle countries are no longer fully norm-dependent and are developing their own varieties of English. However, the UK and the US are certainly not the only countries where English is spoken.

Let's look at a list of some of the most significant countries that use English as an official language: in Europe, the UK, the Republic of Ireland and Malta; in North America, the USA and Canada; in the Caribbean countries, Jamaica, Barbados and Bahamas; in Africa, it is South Africa, Nigeria and Kenya; in

Australia, New Zealand, Fiji, Tonga, Kribati and Solomon Islands. Well, English continues to spread, evolve, and adapt daily. And this is no complete list of the World's Englishes. In fact, it's almost impossible to say like how many varieties of Englishes are there as languages.

Now, looking towards the end out of globalization of world Englishes, we can see that people learn new languages through contact and use different languages for different purposes. And if we talk about in global English, there is a mention that the English factor is found in virtually. Every key macro-trend that it is in business process outsourcing, the rise of urban middle classes around the world, the technology within the Internet, new development of new communications, the global distribution of power, data, changing nature, the control of news media, the reform of education, university, and school. And it also has talked about the globalization and internationalization of a life that I talked about. Also, the term 'hegemony of English' means the political coin. And we can see in this heading growing issue that Asia comprises the largest English-speaking population in three distinct contexts of use as a first language, that is, Australia and New Zealand, as an institutionalized additional language in multilingual context, that is, India, Malaysia, Singapore, and Philippines, and as a foreign language in Tibet, Taiwan, and Korea. It also talks about that in the outer circle. India has over 40 million users of the language, making it the third largest English-using country. I mean, after the USA and the United Kingdom, India is the third largest country in the outer circle that has over 40 million users of language. And in the expanding circle, it's saying that China has almost 200 million EFL users, and EFL is being displaced with the global English because of the steps of the government for the use of English from primary education, with varying competence in the language approximating the variety of users of English in the USA. That the initiative and planning, administration, and funding for increasing bilingualism in English in Asia is essentially in the hands of the Asians. So, we can see about the growing issues, the global English, the hegemony of English, and so on. Now to give you a short review about what I've discussed about the history of English, about how it spread, and the conclusion we wanted, and the definition of world Englishes. World Englishes is used to describe the varieties of English that exist worldwide.

World Englishes is sometimes named global Englishes, globish or international Englishes. If you will ask like how many people in the world speak English, there are like currently an estimated of 1.35 billion English speakers. Of this number, an estimated 360 million people speak English as the first language. If you talk about the two most well-known varieties of English, it is British English and American English. If somebody asks like what is the difference between World Englishes and Standard English, the World Englishes recognizes that many different varieties of English exist across the world. And the Standard English is a standardized version of English. In an English-speaking country, typically considered, you know, as

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like the proper variety and is used within education, you know, and publications. And some examples of World Englishes are British English, American English, Australian English, Indian English, Nigerian English, Singaporean English or Singlish. And as English travels around the world, it changes and develops in many different ways to fulfill people's and societal needs in a sociolinguistic context. Well, this was my understanding of what I have understood up till now in World Englishes and what is like the basic concept of World Englishes, it's spread and use. Some of the other points that we have discussed in the sessions are that language program cannot be encapsulated in educational space and is used in different domains. We have also talked about the modernity, the language used in different domains and geographical areas across the globe and the concept of current mentality. No language can exist in the absence of its human users. We have also talked about the language has its speech motivation. Language exists, has its structure, its operation and has meaning in abstract ways. We have also talked about urbanity that gradual movement of people in the living conditions and the hegemony of English. And we have also discussed that language has lost somewhere in the globalization, internationalization, and it has gotten its ways through this English teaching social paradigm.

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The native speakers have gotten some genetic contributions to the spread of the language producing its governmentality across the world. This governmentality of the language is a reference to the structure of the linguistic knowledge transmitted every day. Its governmentality can also be combined with the governmentality of the people. The government of the UK, I'm sure, is focused upon the protection of the people using the language in their own isles and places of different regions of the world. Its second part, if I can recollect it correctly, is to do with governmentality in general that the government of Pakistan is supposed to protect its people and the government of KSA for its respective ones even if they live in different parts of the world. The native genetic formulation seems to be significantly true in spatio-temporal conditions of language growth within the generative function of human speech. It's weakening in higher educational activities, cross-cultural settings, contact environments and individual liberties for global recognitions of ideas.

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Please remember Talk 7 about

1. governmentality
2. nativeness
3. the common circle's center's (the historical origin-al value) confusing state of a single variety's retention if not promotion.

The circles you will read here are geopolitical, nation-state assisted and resisted.

Kirkpatrick, A. (2010). *The Routledge Handbook of World Englishes*. Routledge: UK.

Leung, C. and Street, B. V. (2014). *The Routledge Companion to English Studies*. Routledge: UK.

CLASSROOM TALK 8

Good afternoon and Assalamualaikum!

This is just a summary.

Let me use some words from the handout with your class fellows:

In order to help understand regional, social and political context of spread of English globally, Kachru (1992) has brought the most targeted dimensions to the phenomenon.

His model of three concentric circles is produced to view the simple, if not simplified, a common centre probably fixed in a place of the inner circle countries. The inner circle has the developed world of the US, the UK, Canada, Australia and many countries physically placed in the western hemisphere for some genetic relationships for the development of language use and development. We know that the race is really important for the recognition of language development production and certain changes, but the concept of racism is really difficult to manage because of this political heat and social abnormality resulting into a rejection and demotion in some educational settings and even good political ones.

Inner circle countries' native speakers use this language for a good similarity or coupling of language and thought. The language that is spoken in those countries has all documented linguists' interpretations and promotions. The regions have influenced the world and its civil, non-military communities; however, we know that some countries like the States have their regional native languages and the representation of the mainstream communication through English. Similarly, in some parts of the UK may have languages different from this one that are represented in this mainstream

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communication. This is a bit different in terms of its noticeability though.

We consider this phenomenon as a bit exceptional growing into the degree of noticeability that has quantified different voices from different parts of the world for the promotion of their own varieties and identities. We know that the language used has its biological framework. Because of the presence of this, the user wants to have their own identical relationship with the being he or she in contact with the identical relationship that the one who speaks this language, you know, wants to fit themselves into the community that looks alike.

If someone who speaks this language in the inner circle happens to be different from you, he or she will go with their own communities. The outer circle countries and communities have been in contact with English ones. They use this language for the establishment of a contact with the inner circle ones. And I think that the relationship was rather a synchronic that lacks some the symmetrical value. The language was more colonial as colonial subjugating. Pakistan is in the same circle wherein the language is used as a debatably true foreign, second or first in some situations, but, I think, the language is still exogenous and the language spoken in the inner circle is indigenous. It has its foreign and local values even if that is spoken here has this personal value considered exogenous in some political and social interpretations. So, many Asian and African countries are there. French and English are used in some African zones. I remember an African nation's reunion with the French government. Both French and English are in the Arab world today.

I also remember one of the questions that your fellow asked. She wanted to enquire about language sophistication. She used the word cultured here and I just replaced it with the word sophistication. Here the sophistication is a reference to a linguistic agreement of the user with the immediate environment. The one who is in the market tends to change their patterns of communication from the ones that they use at home. Even I can also go for the description of social class distribution.

I'm going to show you a BBC's video clip archived. It's about the end of rationing. I think this is an indication of after-the-end-of-the World War. Please remember the war was the beginning of this control in strength of the nation-state system. This strength and control of the nation-state system was also used to choose one language for some ideological and political improvement of the same and different speech communities. Please watch the video clip and try to see if the language used is in use in the same regions. Obviously, you will see some differences. You can also match and compare these utterances and choices of words and types of food and cutlery for a good analysis of the speech community's living in the outer and inner countries

Thank you.

Search for

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1954: THE END OF RATIONING-BBC NEWS-CLASSIC

You will notice a significant shift of semantic grouping of words and phrases for the language disciplined to arrange itself into a syntax true to the region of Europe in 1954 and its consistent patterning of Received Pronunciation for a phonological behaviour modelled in the education, bureaucracy, international politics, business and market, theatre and performance. The language is so immense in terms of its intensity and has communication that its prestige is felt in the outer circle's countries. They follow and create their language manifestations.

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CLASSROOM TALK 9

B Kachru chose an argumentation about the subject's focus for the description of the outer circle of World Englishes' substantial amount of work. This circle, formally colonized or in contact with English speakers in the past, has a historical development of human population speaking it for a purpose. I encourage you to look at its spread in this concentricity' countries that have been steeped into these historical values and some foreign attitudinalization that the language seems to be an exogenous form of human expressions with it spoken somewhere else and introduced to a speech community because of a reason.

Some of us, even in the country of Pakistan, think that the language of Urdu is exogenous—that is, the language has its values somewhere else—but has been introduced to some groups of the speech community. Yet, we know that it is a unifying force for all of the communities living in the country and represents the national identity even if it falls into the modern concept of language use. This postmodern value' difference correlates with the massive human population's requirements of liberty for the language display in variance with the standard, standardized and non-standard perceived speech productions in the speech communities of the inner circle's countries' English-speaking nations. The language which has its origin at the centre of the inner has its own behaviour because of the genetic, physiological and environmental conditions may not match with the historical outer circle's and (linguistic) proficiency. It is rather critical because the outer countries' speakers have their own languages, physiological development and environmental conditions containing possibilities of interactions with the same and other language speakers. I think this linguistic paradigm has also taken a leap to a critical movement of human existence. That is, the language spoken, if different, should not be rejected is an easiest way to the Kachruvian argumentation supporting the outer circle's varieties.

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I believe that you have this confidence that you can continue with your own way of spoken or written form of communication in the language in question. There are many school systems in the country of Pakistan that help such language users communicate in the presence of their physiological and genetic formulation for language. If you reflect your past learning practice, you must have noticed that early years reading practice is aimed to help recognized words and their shapes in certain non-linguistic environments before—if I can separate and sequence for an ease of a procedure in educational environment, not a linguistic complexity for language acquisition—it does help comprehend the reading text or a fair degree of understanding saturation for the mind. The proficiency may have its dependence upon the language writing used in a specific culture and its spoken behaviours for certain people and thoughts.

B Kachru has extracted World Englishes from the western approaches, commonly referred to as Eurocentricity. It is a reference to the language standardization from the perspective and use of English at and across the inner centre. He believes in this particular part of the use. He has come up with a strong view that attitudes, economies and power labelled as fallacies have overridden the sociolinguistic realities of English and unnaturally forced English language planning across the continental world. This political leap that I was talking about has pulled out the planners to review the promotion of the use of, say, the inner circle's English varieties, to the outer circle speech communicants. He writes that this is all because of economic shifts in these two circles. I think he accepts the inner circle to develop his main argumentation about the language spoken in the outer circle's language with an exogenous value's relationship and historical richness of love and hate makeup. Some didn't want to appreciate it. Some don't want to appreciate it today either, because it was the language of those who had gone against Asians and employed them for some unacceptable jobs. We know that the use and the users are two different realities in the world, aren't they? Every language is good, but people have their own political motives at times and can attach them to it. They can get some critical mileage across their landscape of communication and profession. If the language can gain some ethnic vitality this way and can't be managed appropriately, it can be labelled back. I think this is what happened with the language in the past and has happened today. Politicians for mass human movement can go against it in the country where it is appreciated in some quarters.

The negative reception because of the educational setting's elitism of historical background, environmental deficiencies and nation-building constructs may acquire the fallacy to criticize ethnocentricism of the inner's linguists' reliance on American Larry Selinker's interlanguage theory (IT) and misconceptions related to the social linguistic realities of multilingual societies of the outer circle. The theory, developed with the British Stephen Pitt Corder, is about some linguistic interference or language interference. One language can interfere other one and the mistake resulted tends to

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be an error as one sees into a machine language today. I simply don't know if it's really the interference today. I haven't been convinced with the notion of the theory when it is used to describe English use amongst the users of the communities living in the city of Karachi by immediate contact with the user of the language in this particular capacity of the concept. A Karachiite has their practice. Why cannot we replace the interference with a certain degree of an influence if the language negotiation in the increased communicative environment? The influence is not the magic obviously but a difference for a large group of people. The language has its own unique value. I can't call this interference but treat the behaviour as an influence of, say, L1 upon L2 or L2 upon L1. This influence isn't healthy, is it? The language changes consistently. The pronunciation of *fan* is /fæn/ in the RP but acquires a different quality here. It is relatively long and centred and fronted here. The utterance production, the speech contact time, writing styles and many other productive sides of the language are obviously different if the user is not encouraged to follow the institutional shape of the variety. The RP is promoted and its GA is popular, not that these just two varieties but they have global improvements coded into or with. I think this is what you have studied in one of the courses of syntax and grammar, but it doesn't happen here. The lack of linguistic determination for quantification of English nominalization for the /fæn/ may be problematic for the listener at once and prevent an efficient reading in the context of the standard value of the language.

Is it just fan, not a fan?

We know that when someone is a language learner, he or she can miss out some parts of the learning language, its right sounds and words. Somewhere here we can claim that this is an issue of language learning and linguistic intelligence, but syntactic development has its fixation on a subject placed point upon an utterance.

I love this.

Or

She likes this.

Or

My daughter thinks this way.

Or

I did so and so.

Or

My father was working yesterday.

What's happening in all of these utterances is that the subject placed point has this fixation. The structure begins with this subject value of the most important part speech. The agreement with the action coded into a range of verbal inflections is consistently true in the speech communities for temporal space of the English mind. We may make mistakes here and repair with the time placement with the adverb of

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time interestingly even the structure is an SVO. Urdu is syntactically different at many places for the human users. Do we really do this when it comes to the use of English? Do we really use the syntactic value of the speakers' language to continue with this one? No, we don't want to. However, its translation for a generative linguist is an evidence of a general governing rule of language. That we cannot accept at this moment. No one wants to go against someone's language, syntax, words, or phrase, but everyone, even in this country, who speaks this language as L1, L2 or L3, wants to go with their genetic relationships, phonological knowledge and environmental possibility.

I don't want to talk to an Englishman in the country of Pakistan or am unlikely to do it. I email and text. That's it. It is fine today. It has great time flex and liberty for a reply.

Why should I talk like an English person here?

I think this is where the mind becomes political because human existence needs liberty and a fair space for coexistence. I read a translation of Urdu anthology with a reference to French Jean Paul Satre's English words for a very different conceptual growth of the word coexistence for a fluid, radically socially differentiating. It is not a hard reference here. It's not about just the language. It's about the person, the mind and organic physicality. The speech motivation that one has may travel to the speaker to the outer circle's one if the connectives of the mind have an immense subjectivity that helps improve the life conditions. B Kachru's arguments are more related to the outer circle and against the theory that accepts that:

...second language learners' competence is based on an interlanguage continuum between their first and second languages. If the output is different from Standard English, that is American or British, it is regarded as an error, that is a preference of L1 mainly. And if they continue producing errors, that is, fixing, this is known as fossilization.

Human beings aren't computing machines. The machines' linguistic intelligence may challenge the human language. We are likely to experience robotic tech for a human life difficulty. The developed world's language display and its distribution for a support for tech devices and services may recreate the asymmetrical relationship of the master and the servant. They have their own values and all of us must agree upon this diversity of human existence within the constraints of the language.

Do we have five minutes?

The first fallacy highlighted here is English learners in the outer and expanding circles essentially learn English to communicate with people from/with the inner one. It implies that it isn't happening today. Those who speak this language in the concentration and the outer circle do not happen to talk to the speakers living in the

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inner in general today. This assumption of interlanguage theorists and other practitioners is weakened for the user's requirements. Please remember it doesn't help us plan intent against the inner circle, but what we are trying to say here is that the language used in the country of Pakistan or India or some other regions of Asian values has its own characteristics. And I don't know if this language has some strong match with the language spoken in the inner one. Language changes every time and every place. This linguistic acceptability, a political decision for a democratic health if it has its unique complexity, should not go against the prestige of the variety spoken in the inner circle. Even if the language spoken in Pakistan or India is a non-variety, it must have a linguistic position. There must be some linguist who can plan and document the language. Obviously, the value that we see in the outer is the contributions to the human language. We have gotten lots of literature. Asian literature is read and discussed now. We have gotten lots of encyclopedias and dictionaries, developed minds, technological improved minds, and many other amazing explorations. The language spoken in the inner circle is prestigious because of this, but if it is a bit different in the outer circle. That isn't to reject it because of its differentiation. It has its form. It is a deviant because no one wants to be deviant. Do we really want to be? No one wants to be absent-minded. No one wants to be deviant here. No one wants to be syncratic when it comes to the use of the language. Everyone, even in Asia, who uses this language as a nonnative one, has some good, healthy, positive relationships with the world.

However, the second fallacy is a native speaker's model is the only appropriate model for all of us, for all learners of English. English has become a defining international language. Smith suggests that the acquisition of an international language should be followed this way:

The learners do not need to internalize the cultural norms of the native speakers of the language. The language becomes denationalized.... the educational goal of learning the language is to enable the learners to communicate their ideas and culture to others.

Language, you know, has this situational place where we believe. If this social value is lost somewhere because of the promotion of the right to speak in the European circle, we can't go against the available participation of its variant in the outer circle.

We know that the language is international—a lingua franca developing constituent—and accepts lots of shifts and changes. Urdu has accepted lots of changes. Urdu spoken here is a bit different from its speech communities in the UK and the US. Mehreen Jabbar's and Vasay Chaudry's *Jackson Heights* (2014) has a soft influence of English and Punjabi upon Urdu. We appreciate the language. At the same time, we know that the language is obviously different from the centre of the city of Karachi. And those who speak Urdu in KPK's valleys and mountains and plains and marbled

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mountains of Balochistan don't want to go against the language and its structure and words. They want meaning. They want business. They value the language. We appreciate that and know that the language has its diversity and, by doing so, the expressions. We can use the same with some adjustments. Let's also refer to the spread of the language because language changes every time and every place.

We stop here. Thank you.

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We may make mistakes here and repair with the time placement with the adverb of time interestingly even the structure is an SVO. Urdu is syntactically different at many places for the human users. Do we really do this when it comes to the use of English? Do we really use the syntactic value of the speakers' language to continue with this one? No, we don't want to. However, its translation for a generative linguist is an evidence of a general governing rule of language. That we cannot accept at this moment. No one wants to go against someone's language, syntax, words, or phrase, but everyone, even in this country, who speaks this language as L1, L2 or L3, wants to go with their genetic relationships, phonological knowledge and environmental possibility.

CLASSROOM TALK 10

Good morning!

I'm going to give you a brief introduction to the users and practitioners of the language today.

For the sake of this lecture, I'm going to speak in the context of World Englishes. The last two points that I remember were about the fallacy 1 and the fallacy 2. The first one I think was about the patterns of communication between the inner circle and the outer circle groups and individuals. Also, I think that the fallacy's part of it is about the difference of the communicational relationship among the speakers and this inherent asymmetry.

It is criticized for the continuity of the common region's developmental part of the language in the outer and the expanding circles of the concentricity. The second fallacy is about this native relationship that the one who has some genetic contributions to this continuity of the race that uses English for communication is not that important in those countries where the race and the person are different; and this difference is because of this genetic opposition or resistance to this acceptance and production of the language. The first and the second points of the same fallacy, I think, are more politically developing implying that this native speaker who uses this language at and across the centre of the first circle is not necessarily a good model of the communication in the nonnative circles' speakers' communities living in the outer circle nations. The third point, that is the fallacy 3, the beginning of today's discussion, is probably a possibility of striking these English native speakers from the centre—this closest part of it—that is, the inner circle—to other parts of the same concentric development of the language, that is the outer and the expanding ones. I think Kuchruvian display doesn't accept this transfer of the native speakers to such nonnative speakers, groups and settings because B Kuchru perceives that the one who

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wants to teach this language may fail to match the expectations of the learners. I think this fallacy has also an assumption that can be criticized.

Why and how come do we really want to learn the language in this formal setting of educational paradigm?

Because the language is usually offered as an environmental component.

If this environmental component is provided to such individuals as users of language in general, they should be expected to communicate in the same code of the communication. I think that is pretty important in today's context where almost all languages through virtual communication are available to each and every user of the globe. That is really significant to point out if we need such native speakers of English in such nonnative speaker settings today. I think this is what is being done here that the nonnative speakers can also communicate with the native speakers in some extraordinary conditions of relationships for educational and non-educational perspectives. However, we know that this relationship is more racial at times. It's more racial; it's more ethnic; it's more national; and it's more linguistic in terms of the discourse that we see in this national growth. It's a prevailing part of this utilization of the language on and off the screen at and beyond the university. The teaching by or through the native speaker is a necessary part of this part of the language in the last two circles in general and the outer circle in particular. I repeat that all native speakers of English can go to teach in the outer and expanding circle is fallacious because they can't do so even if they really want to. They will face lots of physical, emotional and intellectual difficulties. I think that's what is observed; and even if someone is asked to come and teach the language here, he or she can have some cultural differences to appreciate.

The cultural differences should be learned before the language is taught to the same cultural issue-based speakers. By preparing for this contextual development for a contact for the communication and doing so exactly the way it is planned to be performed, one can allow the beings of the lands to step in the language and think they are likely to go with, in the conditions, so that a different, better way of language differentiation is produced to be saved and discussed and improved if necessary. Then the learners will have to accept those cultural values of the native speakers before they volunteer themselves to the learning practice of the practitioner.

That's quite tricky, right?

I think all of you should also observe such cultural compositions of acceptance and rejection and modifications and changes and places of differences of choices and priorities. For instance, this university that you are enrolled with, I think, has a different mechanism of teaching and learning in general and language teaching and learning in particular. If you go to a different place for the latter, you need to compare

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if those institutions of language teaching and learning happen to prioritize cultural compositions of a different level. I know some institutions are quite good at promoting cultural notions, with and through the language in question. Some want to subtract this cultural part of the same. And some think that this cultural part is really sensitive that its promotion with some screening with some justification is tricky.

If all native speakers are allowed to teach this language to some nonnative speakers of the outer circle's countries, this will be a serious problem because of a past damage of the asymmetrical speech communities' relationships. It is a bitter colonial historical practice. I think that that's something really problematic. It can be criticized today because China, one of the biggest nations at this moment, has invited all native English speakers to open up their institutes and teach the language to their citizens. Sino-Pakistan relationship is strong, but its tie with a bigger section of the land of Baluchistan is negatively reacted, I guess. I have sensed it in the university. Yet, the communities in the land speak the language and want to use for their human liberties. We need to see if Chinese government is implementing this political part of English language for the promotion of this linguistic promotion in their institutes and the governmental and institutional mechanism of national integration. I haven't seen a good paper about this development of the relationship of the States and China yet, but I know that the latter is doing a wonderful job for the spread with the help of the native speakers. This is, I think, is not that jelled up as yet. I know that its government was doing it for national Russian languages in the past. The difference among Russian's Cyrillic, Chinese logograms and Dari's Perso Arabic script has an exclusion of the linguistic communication in educational settings. How can a biological body of the Asians shape itself for a readiness for this political part of it with or through English? We need to discuss.

The fallacy 4, I think, which is the last one here, but not the last one in the long original text is in the handout is English is a tool for understanding and teaching American or British cultural values. B Kachru has rejected the notion that American or British cultural values. The values that are really important for the use of the language aren't that important in such developing nations of the outer circle. He has many reasons. I think one of the reasons is that the nativeness and non-nativeness will have some asymmetrical relationship and intellectual depreciation in the state of language growth. I think he has witnessed this problem and in British government's relationships with Asian countries in the past. We are in a state of agreement that we don't need such American or British cultures at the time, but we know that they are important. We have churches for some sects of Christianity and artefacts that identify ourselves with such English tropes, but we use our own language.

I think that is quite controversial and we have to accept it. We can't wear pairs of shalwar and kameez and such cultural artefacts at city centres of this developing nation that has bad commutation. Even if the dress is a national identity, we think that

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this is good to be in when we plan to visit a mosque or a religious or a family gathering. At the same time, the women who have the same dress can practice independently at home but can't carry themselves in three wheelers' bumpy drive and wrong buses on road. This is what I perceive. I know that you can reject and criticize the same, but such a delicate piece of clothing, I think, can't go with this personality of a learning centre. The climate and the people in a language like English should have an identity of global liberty and local progress. We must rethink if we really need those national dresses everywhere including these difficult commutations. There are many other cultural parts like those things and concepts and practices. For instance, food, cutlery and eateries and salutations and interactions and relational beginnings and finishes are identifiers. There are many differences that we can cap them with as cultural. Quirk's standards in the books of English grammars and B Kachru's social realities for a political justification are radicalized for the subjectivity of World Englishes and the health of the language spread in several zones of the globe.

Please have a look at Finland, a part of Europe that has begun using English for its affiliation with NATO. You know, NATO is quite popular in this global power relationship today. This country is quite small in terms of its population and size but has its influence over that bipolar political relationship of global strength of science and technology. I think this penetration of English into Finnish society is a kind of mark of recognition of English influence upon it and rejection of Russian support. I think that's also discussed in Ukrainian and Russian war situations these days. Ukrainian is linguistically different but the people in Ukraine may use both Ukrainian and Russian. Finland, I think, has gone against Russia and wants to enjoy its long border with it and promote English relationships with the world. At the same time, this language in the country's educational settings has its social markets which are being discussed in some circles of language users and practitioners.

Quirk's rejection of nonnative English variety's institutionalization has an obvious reason. The incorrect formulation of human sounds for a neurological relationship into the environment is unlikely to make the language inclusive and mutually intelligible. Computation with that phonological mismatch is an error. So, it must be treated as linguistic deficiency. The nonnative teachers must focus on the native norms and performances by being into constant contact with the native speaker and the native language. That is standard direction. Even if the nonnative speaker is teaching this language, he or she should not promote his or her own language. I think that's really difficult because the language that he or she is producing at the time of his teaching is obviously a personal relationship with him or her. And one of the good ways to this justification is politically public that I want to share with you. I think it has its own social and political reason if not linguistic. A Pakistani learner paying hundreds of thousands of rupees for more than twelve years of formal learning may feel cheated if

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Standard English is not introduced, followed and learned in this politically developed environment of pluralism. Quirk's referential exemplification is situated in a rare non-English and non-Muslim developed nation of Asia.

Thank you.

Elizabeth Peterson's (2022) The English Language in Finland: Tool of Modernity or Tool of Coloniality?

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I repeat that all native speakers of English can go to teach in the outer and expanding circle is fallacious because they can't do so even if they really want to. They will face lots of physical, emotional and intellectual difficulties. I think that's what is observed; and even if someone is asked to come and teach the language here, he or she can have some cultural differences to appreciate, right?

CLASSROOM TALK 11

The subject of language variety is extensively discussed in sociolinguistics and frequently used to improve the relationship between language and society. Probably, this relational topicalization of language use has helped linguists approach the course as sociolinguistics.

The human community that can't be easily stratified resulting into a social valuation is missed out before the description of a variety is initiated. I know that's a bit unclear part of the argument, but, I think, this way can oppose the clarity of this relational domination of language and society when someone wants to see it in human speech communities of the outer and expanding circles. For instance, this social relationship is really difficult to establish in the language spoken in Sindh's Larkana in the presence of that British-bred Sindhi-speaking Englishman because there are many abnormalities in this relational definition in the presence of quick movements of individuals, people and communities from short and long terms of state. For instance, people from the country of yours travel to the States and the UK for short and long terms living can't establish this social stratification easily. There are some classed and classless societies. The world of knowledge of today's recency seems to have prevented the practitioners from the ready acceptance of this social stratification. The stratification can be used to define an issue but in itself has lost its referential participation in conceptual zones of healthy mind. There are many efficient speakers of Urdu, Persian, Arabic, English, Pashto and many other languages in different communities living in different areas of the city. It's really difficult to stratify these individuals and groups. If English is spoken, the one who is good at it is likely to have good economic liberty that we know because the one who uses this must have access to the language whose accessibility can have educational, professional, family and some other occurrences. I know that that can have this relational domination of language and society to an extent. At the same time, this relationship gets weaker

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when someone is on the screen every day. He or she can have some virtual relationships with the world. This place and time and the social value have lost the meaning of this sociolinguistic domination of the world. The knowledge of the language is something beyond language and society at this moment of time. This lack of stability has helped all of us talk about World Englishes.

I have just noticed a revival or reintroduction of Russian governments to educational networks in Karachi. I would like to know about the language of this country, unknown to the citizens here. I know its developments but have some apprehensions about political discourse required for human liberty wish an assisted value of language as a text.

There are many language varieties. Let's spend 10 minutes on some good differences of standard American and British varieties of the language spoken at and across the concentricity. You know they have lots of literature and books. British standard modelling has a small group of people to represent and be represented in the talks of the speech communities placed at several postcolonial zones of the globe. This is undemocratic, isn't it? It has high representation and historical background. It has some significant addition to the lifestyles of the language users. The English royal families speak it. When it comes to this impact of the language, we have to go back to their rural settings, their urban peripheries and their economic liberties, political strengths, kingdoms and royal attitudes, cutleries, food, cuisines, culinary arts and growing influence of and about some European languages including French. The one who is good at the language at the centre of the concentric circles happens to be influenced by some French dialects, some Swedish expressions and Scottish nature and (un)acceptable reasons of non-standard varieties. There are many virtual ways for English use today. Those who want to use it can have the same acquisition at different places of the world; but what about the chivalry, the culinary arts, food, art and culture and kingdoms and queens and kings and knights, barons and baronesses? We know that the language set in a formal education is a representation. Standard British is rather formal and used in educational settings. It is popular among speech communities occupying some good places of bureaucracy, military, democracy and trade and commerce. Compare British English with American English. The language's approach is quite differentiating.

Standard American English is the language of almost all Americans if it is theoretically correct as its modeling is democratically populating, configuring and occurring for mutual intelligibility. The spread is more centrifugal for massification. Standard British English is in the influence of an elitist, if not undemocratic behaviour. Its small group of people is centred for a material development and its language representation in the mass electronic medium for its learners and users. American spelling has a simplifying movement. It has *a check* for *a cheque*. It has some different words. It has *a cookie* for *a biscuit*. For instance, *theater* commonly used in the Standard American has its auto-

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correction on MS-Word if *theatre* is typed. The sharp vowel length difference is unclear here. Vowel qualities differ too. The rhotic behaviour is too clear in American speech interestingly. Pakistani speakers enjoy it in the city of Karachi. I remember that the eighteenth century's Webster wanted to simplify this language because it had acquired some influence of European languages, but the language spoken in the States was not under it. Some other languages like Spanish and local ways of expression were already there. Black American English has its sociolinguistic variation in linguistics.

I would like to continue with the same in the next session. Thank you.

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Russell Crowe performs in *A Beautiful Mind*.

How does he speak?

What geographical location is made visible?

Who is John Nash?

Howard, R (2001). *A beautiful mind* (FILM). US.

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Is Russell's speech different from the lady of Palestine?

CHECK.

Yes, Russell speaks American, but the lady is equally good.

Yes, the lady talks her identity of Palestine.

Yes, Russell's intellectual liberty for language placement upon the States is certainly differentiated with the lady's culinary art for Palestine.

Al-Makhadhi, S and Salman, S (2017). Saving Palestine's forgotten food (VIDEO DOCUMENTARY). Retrieved from <https://www.youtube.com/watch?v=tYDo7oD7iyE>

CLASSROOM TALK 12

I would like to continue with the description of Standard American English. I'm sure you will recall that it has been more democratic in its spirit if you can go back to the last talk. Standard British English, on the other hand, is perceived as the language of a group of its speech community. Both varieties' popularity among nonnative and native speakers is differentiated. Standard British is unique in terms of its historical richness. National Theatre London is on the web. Its language and political idea of people are beautifully followed in the outer's educational institutions. There are many common features of both varieties. They are in the inner for institutional and personalized communication. That is, they are spoken in family, friendship, profession, education, military and bureaucracy. There are two ways of getting to language proficiency. The primary relationship is the genetic progression that the one who is born into a family speaking the language has it at the start and its environmental part of it. Later, both environmental and genetic ones are connected to this language access.

We know that the one that carries the baby is capable of receiving information and transferring it to her. This translation continues even if she is in the female body or the mother at her abstraction of the conception through a code referring to some universal relationships constrained through a gene. It is amazing. This is why we know that this genetic relationship is also marked in their physiological development. The body that they possess in the future is supporting this physiological aspect of Standard American established easily. They don't have to do lots of efforts and just use their body to produce the words, phrases and/or utterances for an adjustment of their physiological parts, drawn into a kind of some maturity for a combination and a connection. Vowel lengths are not that clear in the GA but the difference between the muscular efforts is comparable with the RP. The emotional growth of the language is different here too, as one of the results. The artistic value of an American speaker is

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likely to have a certain variation of word choice to make it different from its English speech community. The speaker doesn't love giving lots of stresses to the syllables of their words and phrases for a noticeable reception of the information and its spread for a sense generation body of the language that we see in the RP. Frequent differences one from the programme of linguistics may get are the fronting and opening sonority coupled with an easy realization of the post-alveolar approximant. The most frequent central short vowel of the RP tends to be replaced with a more frontal tongue's mid raised to the palate for an unstressed syllable production. We love the design difference between *a truck* and *a lorry* but fail to recognize it between *a cookie* and *a biscuit*. The perfectives are less frequent. I don't know if it is the difference of the brain lobes arrangement and their connectivity for a temporal relationship for a memory and experience.

Each region has its dialect. The language in question is in contact with many Native Americans' languages. I think we should get into this variability too. Spanish is in contact. Its contact is in formal education. The subject agreement with the verb has a difference at the level of its proximity. The semantic development of singularity for a group is too common in the agreement production.

The US army has loved and fought in its historical political contacts with Iran.

OR

Arizona has won.

We know some consistent differences at the level of orthographic information. There is a need to check the contrast of the voiceless with its voiced in the GA.

Is *bat* different from *bad*?

Yes, it is at its meaning and labeling in the orthographic information that is more visually connected for mind saturation into the brain and its development for a strong difference with other dialects or varieties of the inner. We do recognize and follow its cables. More to it, the objective development of the thought into the language of an American has caused a difference between *counter* and *anti* at the language's affixation.

Americans love the differences in New York and at a degree of the apartheid historically set to the description of the Antebellum North and South and many areas of some social stratification—if I can recall. Black American English has its information too.

Let's begin with Pakistani English. It is an outer circle's variety and has varying levels of linguistic proficiency among the speech community residing in the country. Its significant match with Standard American English and Standard British English is seen in English education and English-speaking communities in Pakistan. Its representation

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is not generalizable for the variety though. Yet, its presence seems to have established a continuum of sociolects. Robert Baumgardner (1993) views the differences as Asians. The language has its code-switch to its national Urdu in English press. The semantic development of word formation and phonological adaptation for the variety are central to today's Asian literature of language studies. I have just gone through a local study reporting the occurrence of the rare triphthongs. However, Mahboob, in Sydney, has reported a low sociolect difference of lack of the inflection required for the variety. An epenthetic development, in addition to many phonological differences at phonemic and syllabic levels, is persistently available for a social confirmation of the language. The language has its unacceptability too. The lack of mutual intelligibility at the scale's lowest location needs formal correction and environmental support so that a good community network for a greater togetherness is felt and celebrated across the nations. It is in the democratic constitution for an Islamic value. We know that its instrumentation may help, but the postmodern value has its distribution of placelessness. Everyone can move from a place to the other for short or long time and think for their human valuation. The virtual contact is easy too. The cultural composition's genetic support for a physiological orderliness needs its environmental relationship for a better neurological development and spontaneity of speech production and its transmission. City centres and urban zones are improved. Karachi, Lahore and Islamabad are far better. English poems are written. Essays are submitted to the teachers on Turnitin. The classroom language is English in many cities too. The library language of Asia is spoken here too. I have seen many young Pakistani speakers at TED.com. There are many Pakistani writers using the language. The language isn't that foreign. We know that this has its difference because this genetic relationship that we have confirmed in the inner is lost, or built by contact or realized by an environmental contact.

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Let's begin with Pakistani English. It is an outer circle's variety and has varying levels of linguistic proficiency among the speech community residing in the country. Its significant match with Standard American English and Standard British English is seen in English education and English-speaking communities in Pakistan. Its representation is not generalizable for the variety though. Yet, its presence seems to have established a continuum of sociolects.

CLASSROOM TALK 13

In the last session, I was trying to coordinate with your fellows about the interaction in the language from the inner circle's to the outer circle's countries. I also tried to talk about the varieties spoken in the country of Pakistan. That can be referred to as Pakistani English because of its national orientation.

There are many features that we think can be differentiated from the inner circle's countries language. I would like you to go back to some European centres of the language. For instance, Netherlands and Finland are bordered with Ukrainian zones and Sweden. Ukraine's political contact with the States has a democratic value and infrequent English use in the land bordered with Russia.

CNN has reported about the same. Can you also go through and try to estimate the proficiencies of the speakers living in some non-English European zones? I think that this opportunity should also help access such places and see if they can offer the language. Please read that piece of news. I know that is quite easy. I want you to be a bit comfortable today. Just have a look at the same for a minute.

Thank you.

CLASSROOM TALK 14

These countries have taken a primary shape of Kachruvian organization about multicentricities of this part of English today. That is, that the language spoken in these regions is so intensive in its regularity that has gotten its serious concentrations of occurrences and recurrences. This intensity is an undeniable part of the documentation today. For instance, the language spoken in Pakistan, Bangladesh, India and Sri Lanka has its unique features. Pakistan uses this language for lots of purposes. India, with its huge population, uses it for social stratification and scientific development and the same has also introduced this language to early educational systems. And we have observed the same curriculum shift in almost all Asian countries today. Both India and Pakistani users have been celebrating their choice of language in literature. Pakistan's literature festivals with international bodies are in press.

Let's discuss these countries today and see if the language used is the same. We know that the language spoken and written has its unique features in individuals and across the communities. And we know that there are many differences because of the same. There are some phonological, syntactic, semantic, and pragmatic differentiations in and across such individuals as users of the language. Another point that I would like to highlight is that the semantic function is an important part of language translation. Language has knowledge. The same knowledge is encapsulated into its code used in and across such communities. Sometimes, such codes take different shapes. That is, that these users can switch from one code to the other or the other to the last one. They can go ahead and also come back. The reason they switch at times is this language knowledge or/and this codification. All of these countries of South Asia have their own religions and cultures displayed throughout their regional languages. Even if the language in question is used for the expression of their lives, probably this is all about that shift of the code from one to the other with its heavy dependence upon the former. Now let's discuss some of the features of Pakistani English. A list of

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researchers and writers from Pakistan-Punjab and Sindh has reported the sociolinguistic phenomenon. Sabiha Mansoor, who is at Lahore School of Economics, a private enterprise, Tariq Rahman, doing some work at a private network of Beaconhouse National University, Ahmer Mahboob, a resident of Karachi and a staff member of the University of Sydney, and Robert Baumgardner, known for his similar work for Indian and Pakistan English varieties, have touched upon this way of communication of the country. Baumgardner used to talk about broadcast for this representative communicative part of the language in the past. He talked about some similarities between Pakistani and Indian English varieties. I think he found them so similar features of these varieties that could replace the words Pakistani with Indian and Indian with Pakistani, but we know that the broadcast that he wanted to use to appreciate this change of the language were from two different national states confirming the national identities. They wanted to promote their identities through their cultural and religious manifestations. Obviously, they wanted to use the language for scientific developments. If I go back to the very first country, it is the third largest English-speaking country of the world today. It has attained a good position in the decision makers and policy makers of English language education on global political parties. Its use can be stratified socially. That is the one who uses this language proficiently might come from good high school and the one who doesn't do it might come from low school or from a different region. We know that there are some serious differences of language proficiency among rural and urban citizens of the country. Even within city centres of Pakistan, people have gotten different linguistic proficiency. The one and the most important is the linguistic intelligence itself. Its development and contribution to other life practising environment in the world are crucial. Yet, we know that many educational models in higher education and school education including the Muslim Madressahs are never quick for the language use that they use everyday. Rather, their deliberations upon the material, the technology and the words and their historical relationships for a nearly impossible diachronic meaning constitution-based rewording are more doing run in the brain for its neurological activities. Some good private educational life offers the challenge of the language for work and wisdom. Higher Education Commission-Pakistan proposed its English language education model in the last military-cum-democratic government, resulting into a sizeable employment of high-salaried teachers in English in public and private higher educational institutions. The model has its contraction to the capital's-controlled province Punjab today. The country in its other human population needs its redevelopment. The recent democracies of quick governments and abolishment have failed to address the issue by its autocratic communication and authoritarian history of land (grabbing) and political polarization and bad social stratification receding to the British ruling into a bad master-servant communication. They have their own contact centres and their own communication patterns. The social stratification can be summarized with the help of their access to school systems

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in competence and family relationships. Obviously, their friendship that they have today on and off screen can also contribute to the choices of topical discussions.

We know that there are different topical discussions that can be divided into two parts: low and high. That is, some topical discussions are low for low literature and study. Some are high-brow into select speech communities of political power and elitists' knowledge access community trying to rule and govern and lead social relationships. Obviously, the language proficiency can also be divided into low and high. Pakistani English has a unique place in global importance of the language spread. If you try to remember its unique features, you can talk about loan and borrowed words and these are frequently available and broadcast today. English newspapers are good examples of such words, for instance, *burgers*, *dacoits* and *mullahs* and *burkas* and *dictators*, and girl flaunting her *saari*. Please remember this agency of news as a cable is radically formed for its editorial stance upon liberty of leftists and centrists. There are many words. I can't recall at the moment. Obviously, there are lots of variations at the level of phonological knowledge. For instance, there are some RP's vowels missing from the user's language. The mid part of this RP sonority is confused into some other varying lengths of the RP and non-RP. These ones are replaced with regional consistent vowels. Similarly, the back vowels are replaced by a bit frontal one in Pakistani English sound systems. And this quality and quantity differentiation is hard to realize among the users of Pakistani English in general if we don't want to compare such groups with others of the same social order. Since they use many languages, including this one, they switch the code. They switch at word level, they switch at sentence and they switch at this controversial intra-coding level, which is also referred to as code-mixing. It's also recognized. Before someone switches from the code 1 to the code 2, he or she may pass through the boundary, which is also referred to as codemixing. The code 2 may go back to a measure with the code 1 and the code 1 may merge itself into the code 2. And it's a bit complex relationship. It's also referred to as code-mixing. You may find speakers of many languages in Sindh, Balochistan and KPK. KPK's valleys retain mutually unintelligible languages for the access to this English speech community. A passenger of Pakistan Railways, if it is you, can recognize the language shift at different places between Karachi and Sukkur and Sukkur and Lahore. Many local and international air services have their improved communication in English. They switch between Arabic and English, English and Urdu, English, a local language, and Urdu and a local language. It's a bit controversial idea because people love using code switching, not code-mixing today, but I think that code switching is easy because it's an administrative way. Its administration is easy. A more neurologically deep and semantically different formation of speech layer may be justified in forensic linguistics.

It can be looked easily because people want to say discrete ways. I think discrete ways are always important because the mind accepts this discrete continuity of

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information. Whatsoever piece of information is discrete here, it can be put into some continuity for its connectivity. I think there is a good portion of code-mixing in Pakistani English. The users might switch and mix their language 1 into language 2 and language 2 into language 1. That's quite interesting. I think it has infrequently happened at the level of phonological variation and consonantal variation.

Isn't that the user wants to do it?

I think the whole environment contributes to this idea of code-mixing. That is that the physiological order of the mind and the mind relationship for different languages are well connected into a semantic manipulation of a concept generated into and through the communities, forming this physical relationship on a piece of paper or at (the tip of) the tongue. Please recall some loan and borrowed words, for instance, *hotel* for a Quetta's tea-shop and *mother-tongue* for the first choice of language use. There are many words of sociolinguistics. If you go back for them and the translations, I really feel hard to accept the idea today because this translation of the language, which is in the possession of the being in contact with the environment, is a thought. Then there are languages into many other ones at this code switching or code-switch at the level of word. Some words are shaped into matrix languages and some non-matrix. If English happens to be the matrix, the structure is a code-switch based syntax set to establish a phonemic knowledge and its functions for language use. I want you to read something about codemixing and codeswitching and try to relate these two ideas for the description of Pakistani English. And you have gotten lots of broadcasts like newspapers and some other social interactions to refer to. A consonant difference is obvious in the description of the user of the language in question. Sometimes, this is too much that the proficient user can't accept it. For instance, when it is an English consonant cluster, it's a regular feature of RP users. It is split into many syllables here. For instance, *school's* onset consonant cluster is split into two syllables here by an epenthetic relationship. That is, the users want to add some vowel to the clustered one to dilute the intensity of the obstruction, a partial noise at times and a clear silence if not connected with an unavoidable vowel, and convert into many syllables with the comfortability of the speech and the speaker. It is labelled as a broad accent of English in the English-speaking communities. That's quite common in some users of Pakistani English. Obviously, there are some structural problems that we think can't be compared with RP users. For instance, subject agreement has a different inflectional pattern for English. That is quite fine but can be a bit haphazard in the user's language here. I think that's quite common in some users of non-standard English speakers today.

Many groups of English speakers in the cities are quite proficient. They can talk for hours on different topical discussions. They fly and surf. He or she has gotten some objectives and those who live in some cities and peripheries of the UK, or the States, or North American countries, use this language for almost all reasons. The

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government has helped improve and promote and use in broadcast education, law, trade, military and bureaucracy for its institutionalization. They want to use standard varieties, but we know that the variety that they use isn't that standard in terms of its originality of the region. They use their own unique ways. Tariq Rehman, on page number 20 of your first set of the compilation, writes the following words:

Linguistically, as we have seen the varieties of PE are four convenient points on a scale of increasing interference from Pakistani languages and culture-bound aspects of experience. Socially, they correspond to the class stratification in the country with speakers of varieties A and B belonging to the westernized elite of the country. Most speakers of varieties C, though they are also professional, people come from families which didn't belong to the westernized elite as the parents of variety A and B speakers did. Users of varieties E are generally found in the impoverished lower, middle or upper working class.

His view is that the users of English should be kept on a continuum of the intelligibility. That is, the first two groups A and B should be considered as highly proficient. They are quite westernized and can talk like western people. They can also opt for ideas from the same world. And group C is capable of using the same language successfully, professionally but a bit differently. And these people from the group can have some familial relationships of groups A and B. Group D's users are quite impoverished. They can't access the language easily but try to use the same. Their differences at times are highlighted to tarnish the image of Pakistani users' English. A, B and C are good users of the language if the D are not.

Let's move to Bangladeshi English. It is a bit new. We know that Bangladesh got its political and economic independence in 1973. After five years, its educational policy was used to determine curriculum change for the incorporation of Bangladeshi cultural harmony and Bangladeshi modern values. Bangladeshi experts wanted to replace some European ways with some local writers. We know the modern values were common in nation-state systems for their promotions in the land and its people. Hussain's ethnocentric model of English is quite impressive. It's been reported in one of the chapters of the same compilation. Please allow me to read some words from the page 195. Hussain considers the second reason for choosing Bangladeshi writers to be cultural. She thinks that material written for British or American students would be narrowly ethnocentric and therefore unsuitable for students in Bangladesh.

For transfer of course materials from one environment to another can lead to a serious breakdown of communication and learning. All the pieces in English for today's grade eight relate to the social culture and physical environment of Bangladeshi students or aim at extending the general boundaries of their knowledge in the current idiomatic and straightforward. The selections in high secondary school selections, prose and poetry in 1987, on the other hand, would be lofty and suitable for the vast majority of students of English in Bangladesh. The writers, a national curriculum and

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textbook board should be congratulated rather than blamed for the selection of the materials in this respect.

Hussain wants Bangladeshi writers to resist British and American ones. I think that's one of these fundamental differences that 1978 local curriculum changed. I think that's one of these recommendations that reports that in 1970, the blueprint of change was to bring in the country's modern values. Obviously, there was a resistance of some teachers. English language teachers wanted to promote their identity and some American and British writers. I think this resistance persists today. Some critical differences of modern values become the hurdles for communicative practices.

Sri Lanka is a unique place. It introduces the language as a compulsory one to early users or early education system—both India and Pakistan have done so too. It uses two languages for social ability: Sinhala/Tamil and English. The national discourse has both Sinhala and Tamil in its identity access today. The country has had some Portuguese and Dutch influences. They are Buddhists and have Christians. My visit to its capital was good. The language they use has gotten this metaphysical coding information. Their English language has been used for a good part of their life. It presents some good developments in science and technology. They want their languages and English to have a good life relationship. They have good writing literacy. Chitra on page number 270 writes:

As Sri Lanka transforms itself from a traditional agrarian society into a semi-industrialized one, they need to control the kind of practices in the production form of seed, wheat, oil, clay, flavors, food, and drinks. What is evident in the Lankan situation is that the minority is a structure which simply reflects upon a rather Portuguese academic discourse, as dealt in the UK where we should dwell in a monolithic knowledge paradigm. In the foreign language, the situation explains the nature and conductive aspects of what is offered by universities and schools, as well as the pain of academic discourse and the views applied in the job fields.

Chitra believes that language use is fine, but it should have its academic value in a pre-US and pre-US/UK. Let's move to the last South Asian country today. There are many South Asian countries, obviously, but I picked these ones for great human populations and their religious harmony. Religious practices in Indian English and Pakistan English are in cellular transmission today.

India has its national language Hindi, its international English and its local one for a state-level communication. I think they are politically successful at least, aren't they? It's a part of their three-language use formulaic relationship. That is, every state of the country should promote three languages: the language of the state, the language of the country and the language of the world. There is a global relation between that and English. They want three languages at a time, that is, community's language, national language and English language or a state language. India is one of the largest English

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texts and books producing countries. It has a huge impact on English speaking countries. The language produced and coded and promoted through the centres of India should be used within its geography. It can also access its neighbouring countries. We can get hold of lots of Indian publishers and English texts today. If you go to some books' exhibitions, you will find lots of Indian publishers and websites. There are many course books today and many books of management, law and medicine for Pakistan, written and published by Indian writers. English has this indigenization in its national geography. That's also referred to as indigenized English, which is also called Indian. It has its local patterns leading to English translation that have their religious ideas, cultural concepts, rituals, materials and so on. The local language can be translated into another language. The language itself is a privilege. It may be divided into rural and urban zones. I think it is frequently used in urban centres or towns. In rural areas, I think that's quite similar to the description of Pakistani language. Having brought a lot of changes in their English language education they want to promote their language, British and Indian language and their language into foreign systems of education. English language and English studies in India have a complex historical enrichment and their present status is extremely contested. The following is in Robert Baumgardner's:

Having originated in the need to produce an English string, that string you cannot run the business of hire. In the formation of a new social group, the Indian class, whose very identity is intertwined with what you've indicated is knowledge of English as in colonial times, contemporary postcolonial and globalized. They have no one to have social standing in the middle class without promised access to education.

I think the postcolonialism of a simple binary of nativism versus cosmopolitanism or globalism has a little bit of property and interest. You just do your English language without this problematic socio-economic element. The language used in India was the language of the pundit and guru and the servant and master. At my teenage, I was reading Arundhati Roy's *The God of Small Things*. It begins with eastern pickles. Why did you see the language moved out? It was established by 'the empire'. It's an injustice, isn't it? The language of today's education has this identity of flexibility for some serious socio-economic and political consequences. It is a trend to a postmodern value for an individual existence too.

I want to stop here. Before I stop here, I'd like to summarize.

The Pakistani and Indian English varieties are similar at various levels unless a regional accentuation and emotional growth are observed. They love using the language. At the same time, they want to retain their identity. It is a good test for the politics of the languages. Both Pakistan and India, at a border conflict, have massive population of English speakers and political and commercial activities. Bangladesh wanted to nationalize the English discourse in the early 80s. Sri Lanka uses British English. It has

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a democratic governing system in a seriously bad economic condition. Bangladesh is happier on the English-speaking side. Sazid Khan, a PhD in computational sciences, speaks it and plays guitar for Bangladeshi as well.

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Higher Education Commission-Pakistan proposed its English language education model in the last military-cum-democratic government, resulting into a sizeable employment of high-salaried teachers in English in public and private higher educational institutions. The model has its contraction to the capital's-controlled province Punjab today. The country in its other human population needs its redevelopment. The recent democracies of quick governments and abolishment have failed to address the issue by its autocratic communication and authoritarian history of land (grabbing) and political polarization and bad social stratification receding to the British ruling into a bad master-servant communication.

CLASSROOM TALK 15

There are two chapters about applied linguistics and phonological orientation for English Language education in the first set of the compilation and certain terms and their interactions for communication. Native and nonnative are two terminological developed words in Kuchruvian model of World Englishes and Jennifer Jenkins' utilization of the situation for a rather native environment for nonnative speakers as bilingual speakers in a representative value of language use in an educational environment. I remember Ahmer Mahboob's cup of tea at his residence in a rare wintery morning of 2004. He advised me to be away from the cemented walled rooms if caught in a cold. I do whenever I am. Pakistan's walled rooms are good for their durability but the cold the cemented one's catches disturbs. I drove my old florescent Suzuki to his place. He took me to his room of guests and talked about the developing liberty of Nonnative English Speakers Teachers (NNESTs) and questioned the pidgins and creoles for the complex and contesting environments of language and communication in a true democratic setting of the English world. I listened to and requested him to share some texts. He did and left for Sydney. Since then he has written and published about it. He knows the importance of both native and nonnative speakers of English and wants to discuss the communicative issues for a language user. The native proficiency in a different culture is celebrated differently and he/she may face serious challenges if asked to teach or help the learner learn English in a more nonnative setting or a similar setting in a native place. The nonnative teacher must improve professionally.

Jennifer Jenkins' model of English as an international language is at the heart of linguistic knowledge. If you go back to the pair, you will see that the relationship. There are lots of permutations and combinations available to it. That is, native-native interaction, native-nonnative interaction, nonnative-native interaction and nonnative-nonnative interaction are four combinations. They may generate different levels of interactions for English language description. The ones who are the native speakers

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may talk differently because of their fluency and topical contact for communication. The interaction needs different ways to the language description.

The second combination, native-nonnative interaction, is rather challenging because the communication continues top-down if simplified in the power discourse of colonial relationships. Its continuous language formation from the native communication is hard to be found in symmetry or harmony for human interaction today. The native speaker may want to control the nonnative communication even if the nonnative one uses the structure of the native. In fact, it is not the speaker at this moment of time, it is the text and tech used to control the clarity or a rejection. Ahmer had a feeling that he could improve when he was flying from China to the US for a doctoral study in applied linguistics. It's really difficult to control and lead the native speaker in the absence of a clear authority. It is not a master-servant today, is it? However, we see here that these two can interact if they share some degree of mutual intelligibility. Their preferred choice of code of communication may be a help. Bureaucratic communication in Pakistan and India has written letters for public administration. The positive politeness' absence is ridiculed in the language of Pakistan's CSS officer or India's ICS officer. That's quite ridiculous today because what's happening in both native-native and native-nonnative interactions are not what is here. It is more into the nonnative-native. The description of the nonnative is hard in this situation. We know that the native is not the recipient either.

Both must improve their language for an efficient communication. The authority's misuse brings a collateral damage to a nation. The political disturbance between the weak and the ill-powered is frequently depicted in India's Malayalam of Kerala and Tamil and Telugu in its south states. The writing's salutations, courtesy lines and forms of addresses are uniquely different from the discourse of English-speaking communities. I think they are dependent upon the native-nonnative model of communication. The colonial servitude is no longer a characteristic of an educated mind. The civil and military incorporations or communications have had their immense contact upon such a being of life and practice. The negative engagement is linguistically discussed in discourse analysis. The negative contribution is probably different organizational behaviour of human populations in this case. It is seen in your provincial capital Karachi too despite its radical opposition to military and civil communications for negative engagement. A decision of a small organization of a state may disturb the harmony of life travelling to everyone here. India has no state-level national language now. Its Hindi is spoken in more than a billion speakers' community. Pakistan's broadcast and broadsheet have this in the news and a disturbing distribution of the people in a more globally and connected tech-controlled headships and communication flow. A common code of communication should help negotiate for a meaning rather. It is more unjust and controlling.

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The speakers may have their preconceived notions about the language and different meanings for different words and phrases. They may use different structures for different senses. The sense materialization in the brain is established with phonological knowledge central to language and its proficiency. We know that there is always a difference of this perception and language development. It gets physical with chemically developed notion back in the brain. The brain generates some physiological order for a linguistic relationship. That is, a word chemically organized in the brain is expressed through some physiological body of speech. The last combination, nonnative-nonnative, has its own operation that needs to attain mutual intelligibility referring to a gradual process of understanding of language meaning. That is, the moment the recipient catches some sounds of meaning, it becomes intelligible. An effort is a matter of linguistic awareness. A sound or a combination of sounds that contributes to meaning world of the listener as a recipient becomes intelligible. The language that I'm using here is intelligible for all of you because you can catch those sounds and put them into some physiological and psychological order back in your mind and brain. You're chemically organized this way. If I switch to Urdu, you can also catch it too. I can catch Punjabi or Sindhi or Pushta or Saraiki but can't use if you use them here. It does happen with Arabic reciters in South Asia as well. They can catch and read aloud but cannot use. The recitation is a holy act of Muslim men. Muslim women do it silently. That means they can't understand and use in general but the religious blessing is there if used appropriately. That means the intelligibility of the listener is there that he can differentiate the language from other languages. That is, Pakistan's Punjabi is mutually exclusive at many levels of my comprehension. The intelligibility pass point cannot take me to the language comprehension that includes the human senses and intents and actions for a performing speech for a community of some health. The comprehensibility is usually measured in language tests and improved in human speech communities and on the screens of electronic devices' language applications today. This needs the brain involvement for environmental conditioning for human processing. It meaning making, confirming and conforming are important. For some users, English is intelligible but may not be comprehensible. It's a huge topic. It begins with the intelligibility that the moment the sound is caught in the mind and the brain of the recipient, it's processed and conditioned even if it doesn't generate any meaning for human communication. It's intelligible. The second stage is the comprehensibility. The language spoken is intelligible and the one who listens to it can also comprehend and get and form meanings for interactions at and across human domains of the communications. The intelligibility lacks meaning but the comprehensibility has it. The intelligibility with the comprehensibility has some meaning here. The word *beet* that I'm using here is comprehensible for you but may not be for others in Karachi. The dictionaries help. The terminological intelligibility and the meaning development in semantics and dictionaries are used to help increase the comprehensibility.

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Come in.

I ask it. The moment you hear the instruction you do it. This act has the gradual movement to the comprehensibility. Not only do you recognize this utterance, you also follow it and put the same into this order of meaning in the mind and the concept and a physiological order. If the utterance is reacted with your opposite execution of the reception, you leave it. It implies that there's something wrong with the comprehensibility at the second part of the mutual intelligibility. It is predicted that an English learner or user can follow it when required. If you come in, it implies that the language use is both intelligible and comprehensible. It is used in early year's education and language testing. I don't want to compare it with L1 or L2 but want to see why they use this way if they are in an English environment.

Give the test for *take the test* is frequently used in Pakistan.

I can assume that something is wrong with the language here. A native-speaker may miscomprehend. This interpretability, the third part of the mutual intelligibility, should be used to determine the difference, the diversity, the meaning control and semantic structuring. There is a good lack of the comprehension in the difference between *give* and *take* at its respective phrasing. The mutual intelligibility starts with the intelligibility, continues with the comprehensibility and finalizes itself with the interpretability. The one who wants me to come in is honest and courteous is a different degree of the interpretability for it. This interpretability is somewhat trajectory building where it has lots of angles of communication processing and descriptions for studies.

We use this terminological mutual intelligibility with the intelligibility, the comprehensibility and the interpretability for the description of the four combinations of the interactions between the English speakers discussed by Jennifer Jenkins and many many-level organizations including native-native-nonnative or nonnative-native-nonnative in general. A genetic distribution is not racial but race-connecting. It is important in early years. A baby carrying body has their genetic processing before she is born. The genetic relationship has some environmental conditioning, obviously. She skips the relationship even she believes in it and wants to talk about it with its political influence seriously felt in the English world. The world should give some space to the nonnative speakers. There are many nonnative English speakers or nonnative non-English speakers in London, Birmingham and Manchester. NYC has them too. There must be many places.

The deficiently true part of the one-way process is the nonnative speakers' attempts for being understood by the native speakers. Jennifer follows a historical linguistic understanding for a contact and community development for English speech. She

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likes to be a part of the day's communication of humans for effectiveness that we see in good business organizations and communication patterns.

Each multilingual ELT classroom is a microcosm of ILT. As it occurs in the outside world, in each we find people drawn together from a pursuit of common goals but without a common background to facilitate the achieving of these goals.

She wants to compare the classroom world with the world outside. She has said that these are two different worlds even if they can be compared and simulated in separate settings. Later on, you know, she highlights a pedagogical relationship of English as an international language in her book. Some RP vowels can be replaced with regional consistent ones if they are intelligible. They can be received, processed and interpreted successfully. And similarly, some RP consonants can be replaced with regional consistent ones.

Here in Pakistan, let's say we have gotten some contact of the middle part of the tongue. The part between the tip and the middle of the tongue is in contact with some alveolar side of the palate or the popular cage of human speech physiological description. And there's some contact trying to let the air pass through and has gotten its own passive composition to its auditory reception. That's a bit difficult. And similarly, this mid part is an infrequently used flow of RP voice production. We need to see if some can be replaced with regional consistent. Even in the back of the head isn't in operation in this physiological order of nonnative English speakers. She wants to share some degree of psychological and physiological comfortability. By relaxing the brain into its own physiological speech behaviour, the body can be confident about some global achievements. This is how this barrier of language can be hit hard. And the idea of what English is can flourish.

I think that's the very basis of Braj Kachru's concentric circles. That is, that the one who is in the problem of the language needs some liberty or some regional space.

If I can summarize to close, I tried to start off with two terms native and nonnative including mutual intelligibility and continued with some combinations. I was trying to highlight some complexities of the paired relationships and discuss out of those many complexities, the terminological intelligibility. All of these can be used to enhance the speech.

Thank you.

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The second combination, native-nonnative interaction, is rather challenging because the communication continues top-down if simplified in the power discourse of colonial relationships. Its continuous language formation from the native communication is hard to be found in symmetry or harmony for human interaction today. The native speaker may want to control the nonnative communication even if the nonnative one uses the structure of the native. In fact, it is not the speaker at this moment of time; it is the text and tech used to control the clarity or a rejection.

CLASSROOM TALK 16

Assalamalaikum!

How are you doing? I hope everything is fine at your end. Let's continue.

There are Englishes. The lands can be divided into two circles: the outer and the expanding. The outer has gotten many South Asian and Southeast Asian countries. We have discussed Pakistan and touched upon India, China and Afghanistan. We will try to see all of them today.

We know that all of these countries have been placed into, with the help of our understanding of socio-cultural knowledge of English language use. If we can connect ourselves to one of the chapters about India and its English and its promotion in its textbooks, we will find that the language has its immense utilization. It has become the leading language of the world, crossing over 400 million users. If we go back to the last talks, we can recall that the language in question is the language of some middle-class community members wanting to gain some social mobility. At the same time, we know that the language has its penetration into all Indian speakers. It has its own socio-cultural value. The socio-cultural value can also be discussed with a continuum of language indigenization. The language used has its normalization and stabilization. The former is in some phases of the process before it turns into the latter, a stable communicative pattern of some language of human beings.

How can we determine this?

We know that it has been used for foreign thought sharing. It has its contributions towards regional associations too. On the one hand, it has a foreign thought translation from the western hemisphere. Those who love discussing the language's native regions would like to switch to the same code of communication while those who want to show their regional association within the limitation of the same

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language can also do so. I think this limitation—that's more linguistic including social and environmental government—is something socio-cultural. It's something psycho-semantic attribute developing relational situation of the user and the one who is in contact with him or her. The language has its promotion in different states of the government of India in one of the papers of the second set of the compilation of World Englishes.

Please collect it. Have a look at the task placed at the top of the cover page.

The socio-cultural part if I go back to this has its cultural representation in Indian ELT textbooks. We know that the second highest human population is quite good at developing ELT material and promoting it to world's different parts. It has shown some good efforts into placing the same into English curricula. That's what the paper that I was just referring to a minute ago has three parts: local source culture, target-language culture and international language. The local source culture is the culture of the user needs its projection in the language in question. I think that's a bit tricky but more national governing part of communication helping indigenize it in the language. The target-language culture is the language used needs its cultural translation and utilization into the community of English. The third is international culture. It suggests that their global part of human communication needs its promotion through this global language. Please remember that the culture in its definition's operation has some confusion. That is that the culture has no meaning at times. Its operationalization needs to have terminological control for a subject decision. There are lots of things in it. This difficulty must be taken up by cultural studies' experts. We know that it exists and has been used for/with different words and phrases. Certain concepts and practices like the one that I've highlighted that the users' norms and practices can be considered as local source culture. An Indian has their colour, age, gender, association, and religion and experiences. These individual participations should contribute to the development of this indigenization process of English communication. For the target language communication, the language that is taught and learned and used has its policy of operation across the corridors of power. The power has its general formulation of political and economic liberties, in addition to the indispensable intellectual and individualizing for a more modern display of control and lead, which is usually perceived differently in a perspective discussion. We know that the target language has this. This is a serious operation, I think, in almost all centres of English communication. For instance, the language in India has American, British and Irish characters. Some high local source content utilization for English language teaching in Gujarat has been highlighted in the compilation's articles. The region has visible race and religion for a structuring cultural value for language use. Indian spiritual and political leader, Mohandas Karamchand Gandhi or commonly known as Mohatama Ghandi or Bapu in Indian communities, said that the use of English as a foreign force (of repulsion) amongst the speakers was a problem and the more

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nationalizing Hindi was important for the nation. English speakers had been labelled negatively in the setting. The reasons are many, we know that. Many reject the idea of the participation of English for the inclusion of everyone for Indian nationalism. This conflict has two parts; that is, if this language is the language of inclusion or of exclusion. We have seen that it is rather inclusive if used for cultural representation in Indian textbooks, local source culture's promotion, target language culture and international culture.

The NCERT (the National Council of Educational Research and Training) tries to help the Central Board of Secondary Education (CBSE) and popular centres of governing bodies of education to select some material for its promotion for nation governing and progress.

While the evaluated textbooks have indicated varying degrees of gender bias, the NCERT textbooks contain a reasonable cultural balance among all other textbooks. Furthermore, the majority of cultural interactions in Indian ELT textbooks remain at a superficial level. It was suggested that textbook developers and teachers need to develop an ethnographic stance that could lead to cultural awareness among students. It has been further suggested that a higher number of instances of hybridization and cultural reflection are incorporated. This study is unique in that it's the first study of cultural content distribution in Indian ELT textbooks. Therefore, it's hoped that this study will facilitate textbook's writers, teachers and learners to develop an inclusive globalized outlook with the help of EIL.

India has a different experience of the language at the moment. You know that there are linguistic, phonological, morphological, semantic, pragmatic and many associated differences that I think can't be discussed today. You have gotten lots of examples from your own land of communication.

You should also watch some good Indian English movies. I think Amitabh Bachchan's *Black* is a good one for the English and the English environment different from Indian setting. India origin citizens as the language test takers have also performed amazingly good at the TOEFL. They were rated second some years ago. I think they have maintained the same proficiency for academic and professional reasons. India's service, tech and language are popular today.

Singapore is an outer circle country and one of the best publishing centres of the continent at the moment. Malaysian giggle adds to the linguistic tag *la* for solidarity. The users switch codes and share their words of rituals, religions, food, clothing and practices. Japan's development is more Japanese than English in communication patterns of human language. Its universities have introduced English for communication.

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China's English is getting noticeable today. It was engaged with Russian policies in the post-Second World War. The people of the land had opened up Russian schools and language centres and had some good relationship for ideological communist and socialist ways. Some years later, they had to abandon this policy and follow British lands and American ways. The Russian language schools have been replaced with English ones now.

Politically, the government may assess affordability of English native speakers for teaching in the region. In other words, it can do business, travel and talk and eat together. That's quite amazing. Pakistan's can't do so, unfortunately. I think by doing so this political engagement can help, but we know that there are some serious weaknesses; for instance, an English teacher can't engage themselves in/with Chinese ways, their cultures, traditions, experiences and race. This challenge may persist.

The Durand Line's Afghanistan has English introduced for liberal values (commonly associated with women and their subjects in public) in some central universities and political resistance against Russia. It had developed some animosity against Russian communist and socialist ways in military controls and policies. It had some, you know, non-Russian ideological frameworks falling into Islamization later. Almost after 130 to 140 years, English use was established in the presence of multiethnic language users of this politically separating land. The language, once negatively labelled as the language of *kafirs* or anti-Muslims or Muslims' enemies, has American English military history and educational future for Afghans. They want to learn it. They want to take its test and move to English speaking lands for temporary and permanent stays. They use this language for foreign interactions today. They want it for some ideological purposes and global achievements. The Taliban spokesmen are found using the language on TV screens. They have tried to use the language for curriculum improvement but have not developed it successfully. The language is a subject, unfortunately. There are untrained English teachers and reports of their weak linguistic proficiencies. The students are demotivated. This sessional time for language use is low as a result. We see that the language was used for development if you go back to the past. I do know if a religious scholar may comfortably place a non-Muslim between a Muslim and a *kaafir* in Pakistan today.

Another beautiful country of the continent is Iran or Islamic Republic of Iran, known for its French influence, Persian philosophies, non-Arabic ways, and some British and American aspirations. In the 19th century, English was used for progress. British oil industries were invited. The people of the land used the language for communication. Iran was capable of establishing some centres for it. One was *Dar-ul-Fanoon* for foreign languages. The popular foreign language was French. They used it. Later, they used both French and English. Ayatollah, the spiritual leader of the land, had an exile time in France. He spent some years there and had to come back to the land and fought military regimes of Pahlavis in the 20th century. There are many Pahlavis, by

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the way. The last Pahlavi was in the mid of the 20th century, right? He had termed English as satanic. There was a massacre. English centres were closed down for ideological reasons. Those who were promoting Islamic values thought that they were in some conflict situations with English language knowledge. Therefore, the language didn't need its operation with the users of Iranian communities. The content available was censored. However, those developments of the past are seen today in their textbooks. They love using European-styled clothing. Their architectural designs are pro-European. Their communication of roads is excellent. Young men and women want to use the language for protest, resistance and liberation. You may see their screentime.

If I can summarize, I've tried to introduce Asian lands and Englishes today by dividing them into two circles: the outer and the expanding. The former is further divided into two sections: south and southeast. The latter has some beautiful countries like China, Afghanistan, Iran and Japan. India has some amazing support for the language while Afghanistan and Iran have been reported to have some negative feelings. Singapore, the Philippines, Malaysia and Japan are unique. Historical part of this difficult zone is the same British governing period. A blur in the description must be addressed to look into.

Good day!

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China's English is getting noticeable today. It was engaged with Russian policies in the post-Second World War. The people of the land had opened up Russian schools and language centres and had some good relationship for ideological communist and socialist ways. Some years later, they had to abandon this policy and follow British lands and American ways. The Russian language schools have been replaced with English ones now.

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A TALK TO DEVELOP FOR A MEMORY AND ITS EFFECTIVE FUNCTION IN AND FOR
THE ZONE WE LIVE IN.

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PATTERNING OF ENGLISH MISFITS IN THE CITY'S EDUCATION

Why do we not need an educational framework for the regular patterning of English use in the city of Karachi if a greater peace of the nation is aimed for and its prosperity desired about? English historical use in the continent has its emotional growth for resistance and welfare in a modern method of learning and its postmodern relationship for individualistic liberties constrained in the structural meaning situated in a speech community placed for a stratification and political development. The schooling formation for a crime prevention and a governing projection seems to have generated a repressive state-run discourse. The teachers, the learners, the visitors and many unseen helpers are likely to be affected by the governmental policies focused upon the efficiencies of their educational models. The subject of World Englishes is used to explain the political development for the language, help function the global system of communication and generate a formulation for an individualistic performance of negotiation of the meaning everyone contests for: Pakistan and its liberty. This talk of mine is a pick from my lectures about the subject and its introduction to the community in contact with the governmental agencies, educationists and communication for the defence.

INTRODUCTION

Pakistan's liberty has been constitutionalized for its political separation and engagement with an educational penetration into speech communities' lives. What is amazing is the distribution of the knowledge of the land and the people, with a massive contribution of global literature historically promoted, critiqued and resisted. The liberal values the national discourse in academic texts have the political stagnation for a more materially developing nation-craft formation. Pushtuns,

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Pujabis, Sindhis, Saraikis, Gilgit-Chitral origin Brushuski and Shina speaking families, groups and individuals are engaged in the city life of Karachi in addition to numerous other ones. The bigger Urdu speaking communities, families and individuals have served in the governments, initiated businesses, taught in the education and participated in sports. Their political formation is split into an ideological separation of religion, resistance and liberty. The constitutional activity seems to have been developed for a nation placed in a discourse of language. The language of Urdu, for example, has been sent to the press and the electronic media censored and liberalized with the people chosen governmental agencies and private enterprising units of the global performance of information, entertainment, art, fashion, religion and sports. Urdu's superior performance on both media has a growth of critical mass generating reports, research and public policies. The constitutional right of the words used for a public centrality towards an action of similarity has its changing semantic values adding for a psyche shaping intent or a form for it. What is constitutionally true in terms of words and their formed meanings may retain or grow a changing line of the semantics.

THE CONSTITUTION MISHAP

The natural growth of the language needs its reliability of the continuity of the past into the present for a future and its critical mass development and its management. What is it? The language's human space has its naturalization in the body and its historical contact with the global materials. The body's nourishment and its reception of a predetermined language find a space of the mind receiving and generating the match of the materials and some linguistic expressions at various physiological orders of the brain and the body in contact with the community of the users. Each language user must strive to match and differ in the bodies of the language and the communities. This is found in every human at this point of life of the liberty. This regularity has its fixation in human generating meaning at the head processing and producing and the hands gripping, doing and writing and the body's sync for a life enriching mode. The words *me* and *you* have gotten their dependence upon the historical work of the humankind for the differentiation, comparison and combination for work and human communication. This is an interesting observation in today's AI fed teaching models in primary schools' systems of the city of Karachi. The complexities of each human for the same processing are not just different but same at many levels. The linguistic formulation at its analytical level has constituents as a result. The constituency has language order, not similarity. This persistence in the human bodies has its creativity of the popular notion of indefinite value of numerical limitation. A more analytical value is its adjustments at a discourse because of the change every human body may need for a spatial-temporal continuity of the being and the space the mind is placed to improve, strengthen and grow. A Swiss linguist or

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a French follower or a simple Pakistani graduate in linguistics may accept such linguistic dissimilarity as a social change and its future consistent regularity within a speech community at or across the living planet's places.

The constituent development of the language and its semantic affinities for human sound match and formation are immensely historical and human governed than the new state-developed constitution and its language and its interpretation in modern democracies. What is interesting is the language operation's nation-state. The word *me*, for example, has two phonemes, one a plosive-nasal and the other a front closing vowel. This consistency is not merely physical but has an emotional rejection of *you*. The language's exclusive formulation in this case does not stop the language but helps grow its several manifestations. This constitution for law and its national security must not stop itself at men and women, birds and animals and water and sea but help grow a governing language. Therefore, it is patterning, not a constitutional conforming.

WHY DO WE NEED IT OUR LIVES IN THE CITY?

Imagine a sentence *Karachi is my city!* The sentence development is a simple four word ending at *city's* debatable meaning. One can determine the constitutional mishap if plans to make a decision about the growth and the city's health. The broadsheets and almost all e-cables do not appreciate the relationship of the law with the constitution. Even if it is forgotten for the sake of some ease and better control of the subject discussion, everyone needs the sentence imagination: *Karachi is my city!* Many phonemes are imaginative as well. The material value each one acquires and places itself at a differentiating point is a usual practice of a phonetician. Human beings have been recognized for their beliefs, positive work and language appreciation in their unique requirements of community networking and language development into a complexity of ethnocentric to faith-centric- to discovery-centric or today's more decentring restructuring language syntax.

Karachi's human population needs a language for the sentence imagination. The material value an artist may react to will have its expression in the nearest educational settings, markets and housing schemes. The money to moneyless and a fairly free market to the end user for their choices may be found with a textual relationship of an academic discourse or a simple educational catchment. The developed world's refinement in the industry influences the market psyche in many groups here. Local and international products and brands and educational resources in English are in the press and on the list of the parents' cars.

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WHAT IS RADICALIZATION OF WORDS?

The moneying idea is likely to have its actuarial sciences' shrewdness and business class community's work for or against the workers in need of their family support in health, education and commerce. The weak governmental support for both has a democratic belief of peoplehood. The habits, the talks and the words are used and used again to get to a point of solidarity and reaction. Civil communities, military shield and local and old buildings are used to support the weak and help the business class grow. Failures are resulted into radicalization of reconstituted *me* and *you*. A common Muslim greeting is appreciated. The same greeting may lose its meaning and nice impression if the community is negatively targeted or a bad sergeant cannot care for the roads but wants to mint. The constitutional meaning of the government may keep changing in the community even if it is in black and white. This change has its recentre and restructures influencing the understanding about the words and their meanings at several places.

The citizen's lack of clarity of the language in the constitutional control of the government seems to have increased a tension between the bad power and the bad understanding. What is seriously challenging is the linguistic deprivation of the governmental networks using the constitutional details against the movement of their own citizens. This results into a constitutional mishap. To avoid this, the world shown to them needs its referential and dereferential texts in a K-12 curriculum. The linguistic diversity is enjoyable but its mismanagement in a developing country must have its negative ethnolinguistic value. The faith's ease gets equally complex and inaccessible in textual display in the press propagation.

TEXTBOOKS' HISTORICAL PROMOTION

Learning for a family, a system and/or a continuity in such conditions of the city needs a good steady press. Its historical presence, slow but stable public support for intellectualization that may include a mass propagation of a political intent of annexation or accession or development has exciting learning methods of paper, text, design and interaction. The international virtual work has its cyber locations. Sindh Education Foundation has virtual application on cell phones instead. To make the language slow and grow around, a solid medium controlled by hand is an efficient work for volatile conditioned communities.

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HUMAN SCHOOL MANAGEMENT

Human school management for educational access has been confirming, rejecting and radicalizing. For the confirming, one may lead a STEM programme to celebrate the belief of discovery-centric and enjoy the goodness. For the rejecting model, a good team must find an influencer of a series of decisions attached to the language for the environment, the text and the agents. There is a growing unrest seen in typically-civil and cheap governmental text promotions in education in the urban zones of the country including Karachi the land of resources and opportunities. The second type is reflected in the massification of such texts. The last is more liberalizing and has a trend of doing innovating or breakthroughs. It has its people in the city. Interestingly, the seminaries, labelled as a function as radicalization or intolerance, in some cases, and because of lack of understanding of the global need, are replaced with these new camera-ready teams in expensive schools. In general, every place is aimed to support the government so that its organizations and people can serve and improve the welfare. By doing so, a good increase of crime prevention is likely to be observed and a more engaging space to be created.

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NOTE-TAKING

Talks 13, 14, 15, 16 and 17.

You should initiate Talk 17.

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FURTHER STUDIES

Ahmer Mahboob for Pakistan related language issues

Braj Kachru for language studies

Hossain's ethnocentric model of English in Bangladesh

Larry Selinker for L1 interference

Pitt Corder for L1 interference

Robert Baumgardner for Indian and Pakistani Englishes

Sabiha Mansoor for Pakistan related language issues

Tariq Rehman Pakistan related language issues

DEPARTMENT ENGLISH
TEACHING DE ENGLISH
COURSE WORLD ENGLISHES
PROGRAMME MA/BS
YEAR 2023
T FACULTY WR
READS THE COMPILATION AND THE ARTICLE ADDED
TOPIC OUTER CIRCLE COUNTRIES-SOUTH ASIAN

CONNECT AND FILL IN

TALK 13

SOUTH ASIAN VARIETIES

PAKISTANI low/high topical discussions
low/high proficiencies
social stratification

third largest English speaking country

BANGLADESH 1978's local curriculum change

SRI LANKAN early education's compulsory language courses
better literacy rate

INDIAN three-language use middle class man's two codes combinations
second largest English speaking country
one of the largest English book/text producing countries
curriculum shifts

regional consonants
vowel quality/quantity

linguistic variation

loan/borrowed words

codeswitch

cultural harmony
modern values

English translations

institutional use

Hossain's eurocentric free model of English

resistance

Portuguese and Dutch influences
British English influenced
socially improved bilinguals
Buddhism's metaphysical notions
language of science and technology

indigenized English

privilege

broadcast
education
law
trade
military
bureaucracy

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TOPIC INTELLIGIBILITY

CONNECT AND FILL IN

TALK 14

INTELLIGIBILITY

intelligibility

comprehensibility

interpretability

native

nonnative

gene-tive

physiological

speech order

chemically ordered

motivation

speech motivation

confidence

region

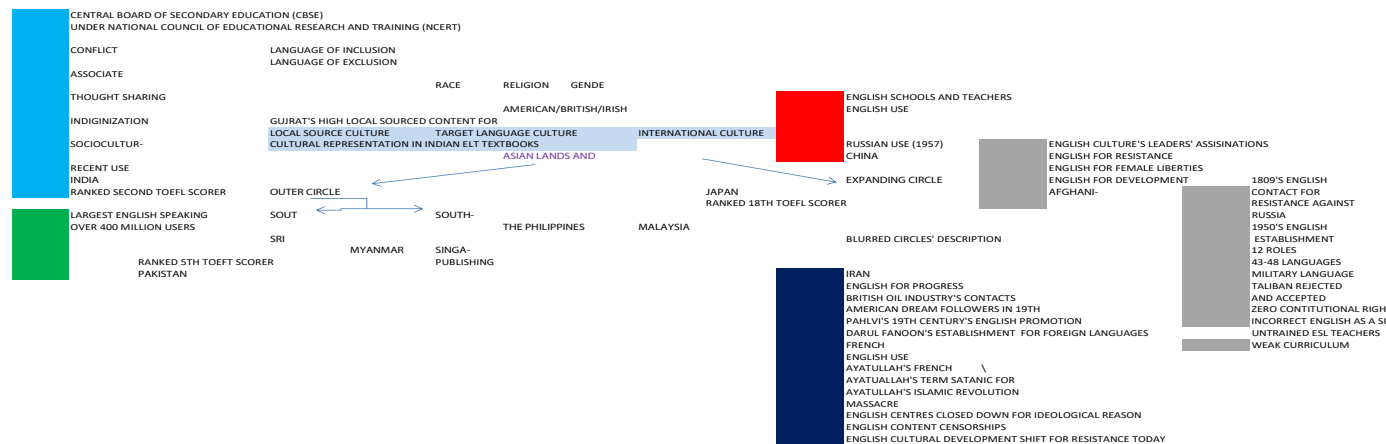
inner circle

outer circle

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PROGRAM MA/BS
LECTURE ASIAN LANDS AND
T FACULTY WR
READS A DOUBLE BAR-SECOND SET OF THE COMPIATION WITH M M PHOTOCOPIER

CONNECT AND FILL IN

TALK 15



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COURSE WORLD ENGLISHES
PROGRAM! MA/BS
LECTURE CHINA ENGLISH
T FACULTY WR
READS A DOUBLE BAR-SECOND SET OF THE COMPILATION WITH M M PHOTOCOPIER
WATCH THE DW DOCUMENTARY

CONNECT AND FILL IN

TALK 16

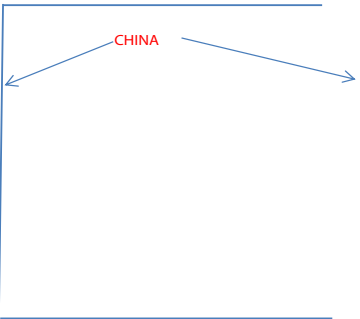


CHINGLISH NEGATIVELY LABELLED
DESIRE OF MUTUAL INTELLIGIBILITY GOVERNED IDEA INTO PRACTICE
POSITIVE ATTITUDES TOWARDS CHINA AND NATIVE ENGLISHES
CHINA ENGLISH SYMBOL OF THE DEVELOPMENT
NATIVE MODEL OF ENGLISH TEACHING AND LEARNING KIRKPATRICK'S (2007) SUPPORT FOR CHINESE SOCIOLINGUISTIC VALUES

CIVIL SERVANT MIGRANT WC

GLAMOUR
URBANIZATION 800 MILLION PEOPLE
LIVING SPACE MODERNIZATION

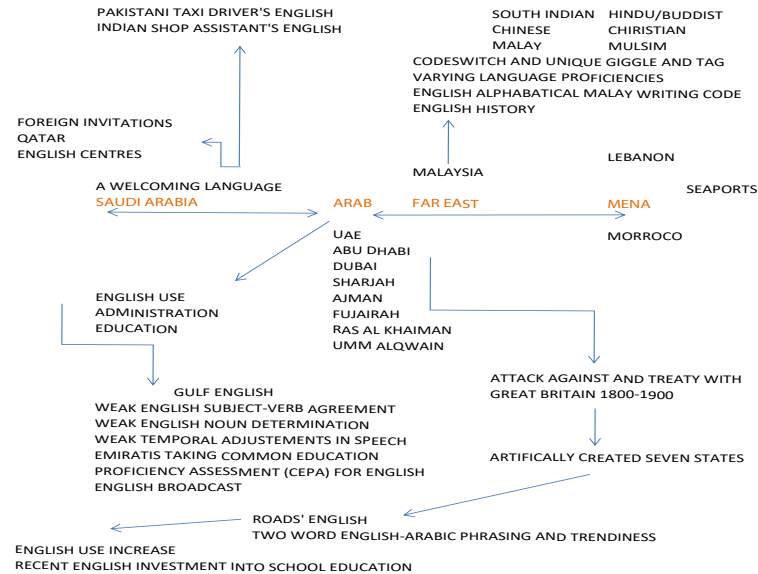
1911-49 ENGLISH MISSIONARY SCHOOLS
1970 ENGLISH REFORMS
1978 DENG XIANOPING'S AUTHORITY
SHENZHEN'S COMMERCE
OPEN DOOR POLICY
LIBERAL GOVERNANCE
1980 ENGLISH POPULARITY
2001 WTO MEMBERSHIP



GRADE-3 LEVEL SCHOOL'S EDUCATION INTRODUCTION
POSITIVE BACKWASH EFFECTS' CENTRALIZED ENGLISH LANGUAGE TESTS
GAOKAO
COLLEGE ENGLISH TEST (CET)

DEPARTMENT ENGLISH
TEACHING DEPARTMENT ENGLISH
COURSE WORLD ENGLISHES
PROGRAMME MA/BS
LECTURE ENGLISH IN ARAB MENA AND FAR EAST
T FACULTY WR
READS A THREE PART-THIRD SET OF THE COMPILATION WITH M M PHOTOCOPIER
WATCH THE DW DOCUMENTARY

FILL IN AND CONNECT



USE THE COLOUR BARS TO FILL IN THE SECTION OF YELLOW.

ARAB
EUROPEAN STYLED NONVERBAL COMMUNICATION
SKYSCRAPERS
OIL REFINARIES
CARS
ROADS
AIRCRAFT
SPORTS
ARABIC
CAMEL RACE
ONE SEASON
HOT AND HUMID WEATHER
MUSLIMHOOD
MODERNITIES
EXPANDING CIRCLE
TRADITIONS
CLOTHING CHANGES TO THE WESTERN LOOKS
ISLAM AND RAMADAN; THEIR BLESSINGS AND BOUNTIES.
PATRIARCHAL WAYS ACCEPTING GIRLS
PREISLAMIC TO DATE